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JUNE 1960

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June, 1960

# MISSIONS

AMERICAN BAPTIST INTERNATIONAL MAGAZINE

Vol. 158

June 1960

No. 6

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

JOHN C. SLEMP, *Editor*

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## In This Issue

### EDITORIALS

Paragraphs .....	13
Fifty Years After Edinburgh 1910 .....	15

### ARTICLES

Ideas That Have Gripped Me .....	Robert L. Clingan	16
Bassein Rebuilds! .....	Hazel F. Shank	17
The East Coast Story .....	John A. Craig	19
Rochester, 1960 .....	John C. Slemp	22

### DEPARTMENTS

Newsbriefs .....	4
World Christianity .....	10
Letters to the Editor .....	11
As I See It .....	12
Among the Current Books .....	28
Ideas-Plans for Growing Churches .....	29
Co-workers Over the Seas .....	30
Tidings from the Fields .....	31
Missionary and Stewardship Education .....	33
Missionary and Stewardship Education—Children .....	34
Christian World Outreach—The B.Y.F. ....	35
National Council of American Baptist Women .....	37
The Woman's Society .....	38
American Baptist Men .....	39
News .....	40
Films .....	47
Club Talk .....	48

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## Who's Who IN THIS ISSUE

W. M. BLANCHARD, an American Baptist missionary in South India, is president of the Ramapatnam Theological Seminary.

EDWARD E. BOLLINGER is an American Baptist missionary in Okinawa.

ROBERT L. CLINGAN is the minister of the Oberlin Federated Church, Oberlin, Kans.

JOHN A. CRAIG is the executive secretary of the Boston Baptist Bethel City Mission Society.

HARRY L. GRANGER is the minister of the First Baptist Church, Norland, Idaho.

BLANCHE M. HODGE (Mrs. Maurice B. Hodge) is president of the North American Baptist Women's Union.

WILLIAM H. HODGES is an American Baptist missionary in Haiti.

HAAKON KNUDSEN is the executive secretary of the field activities department, Council on Missionary Cooperation of the American Baptist Convention.

HERBERT C. LONG is a retired American Baptist missionary who served in the Bengal-Orissa Mission in India for forty years.

HAZEL F. SHANK is the administrative secretary for Burma and Thailand, of the American Baptist Foreign Mission Societies.

MOLLIE WRIGHT (Mrs. F. E. Wright) is a member of the Covenant Baptist Church, Detroit, Mich.

## The Cover

Herbert Gezork, president of the American Baptist Convention for 1959-1960, offers felicitations to C. Stanton Gallup, president for 1960-61. Mr. Gallup, a layman, of Plainfield, Conn., has been active in the work of the convention for a number of years—as a member of the General Council, as a leader in the activities of American Baptist Men, as a speaker in the interest of the Christian world mission. He has traveled widely in mission lands and his missionary zeal is unflagging. MISSIONS joins Dr. Gezork in congratulations to President Gallup and in wishing him well as he leads American Baptists in the year ahead.

## Picture Credits

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MISSIONS

## June Quiz

1. In 1959, the Sgaw Karens spent a total of approximately \$63,000. How much of this money was raised locally?

2. When will be observed the fiftieth anniversary of the World Missionary Conference held in Edinburgh in 1910?

3. Beginning in June, 1959, American Baptist young people set out to raise \$40,000 to help Japanese youth build Tohoku Camp. True or false?

4. Approximately forty-five children are in continuous residence in the three cottages on our mission field, with perhaps twenty-five more receiving temporary care. Name the mission field.

5. Soon a full-time visitor will call at twenty-five housing projects and try to relate the people in them to the nearest Baptist church. Name the mission society which will direct the work.

6. In 1959 there was a membership growth in Okinawa Baptist churches of about (1) 22 per cent; (2) 10 per cent; (3) 15 per cent. Which is correct?

7. Recently there was published a new book on stewardship. Name the book.

8. Name the city which has been chosen as the meeting place for the North American Baptist Women's Union in 1962.

9. A motion picture is designed to win support for stewardship and missionary programs, and to encourage young people to enter full-time Christian service. Name the film.

10. William and Zelma Stone are our missionaries in Alaska. Specifically, where do they serve?

11. There are about (1) twenty thousand; (2) fifty thousand; (3) sixty thousand Americans in Okinawa. Which is correct?

12. Of particular interest to Baptists is a 95-page pamphlet entitled "Roman Catholicism and Religious Liberty." Name the author.

13. "I hope that those interested in progress in the field of civil rights will bend their full efforts, not in criticizing the law even before it is applied, but rather in giving their full support to a coordinated way to make the law effective." Who made that statement?

14. Dr. Catharine L. Mabie was a pioneer in American Baptist mission work in the Belgian Congo. True or false?

15. Arnold T. Ohrn, since 1948 general secretary of the Baptist World Alliance, will retire from the alliance at the end of this year. At which divinity school will he be a part-time instructor.

Answers to Quiz on page 47

June, 1960



## MRS. ECUMENICITY IS HONORED

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# Newsbriefs

## Home-Mission Internes Are Selected

Four young American Baptists have been chosen to be the first home-mission internes of the American Baptist Convention. Those chosen are Evelyn Brown, of Pontiac, Mich., Judith Heda, of Milwaukee, Wis., Betty Killian, of Youngstown, Ohio, all from the Baptist Missionary Training School; and Bobby Lee Rhymer, of Columbus, Ohio, a student at Central Baptist Theological Seminary. They will participate in field work in Christian centers for the next two summers and during their senior year, under the direction of the division of church missions. If field work proves to be satisfactory to both parties, placement would virtually be assured. Home-mission internes will be called upon to visit, preach, teach, and to conduct vacation church schools, youth work programs, surveys, recreational and craft work programs, branch church schools, and in general assist in the work at every point, under the guidance of staff persons and the local pastor.

## Dr. Mabie Honored On 88th Birthday

"My eighty-eighth birthday was the most wonderful I ever had," according to Catharine L. Mabie, M.D., a pioneer in American Baptist mission work in the Belgian Congo, who is now retired in Claremont, Calif. What made the birthday so wonderful was a surprise luncheon party attended by about twenty friends, including Congo missionaries and their families. Highlight of the day came when Dr. Mabie

was greeted with messages from former colleagues, who had sent tape recordings from the Congo. Tapes from three stations in the Congo arrived the day of the party, the Saturday before her March 24 birthday, and others arrived soon after. Dr. Mabie served in the Congo from 1898 until her retirement in 1941. The party was given at the home of Rev. and Mrs. Charles E. Smith, retired Congo missionaries. Active missionaries attending were Doris and Dorothy Wiseman, Mrs. P. J. Uhlinger, Rev. and Mrs. Joseph Forcinelli, and John A. Marshall. Former Congo missionaries included Dr. and Mrs. Howard Freas, Rev. and Mrs. P. A. MacDiarmid, Oscar Sedam, and Rev. and Mrs. Harry Watkins.

## Juvenile Protection To Sponsor Camps

The Juvenile Protection Program, sponsored by the American Baptist Home Mission Societies, Ray L. Schroder, field director, is sponsoring a number of junior citizens' camps to offer remedial programs for problem children. Camps will be held at Kohl Ranch, Ariz., July 4-16; Springfield, Ill., June 12-24; Scott City, Kans., June 27-July 9; Livingstone, Mont., June 27-July 6; Sandusky, N.Y., June 27-July 6; Pinecrest, Calif., July 24-August 6; Crestline, Calif., June 19-July 2 (boys), July 9-16 (girls).

## Alex W. Fry Accepts New Position

Alex W. Fry, executive secretary of American Baptist Men since 1956, was recently named by The Board of Education and Publication to succeed Herbert F. Osteyee as executive director of its division of publishing, business, and finance and as business manager of the American Baptist Publication Society. The appointment be-

comes effective October 1. Mr. Osteyee retires on December 31, after twenty-two years of service with the Publication Society. Mr. Fry has had a background of business experience in California, including ten years with



Alex W. Fry

Safeway and J. C. Penney stores, ten years in the life-insurance field, and thirteen years as a partner with Wallace Walgren in the electronics business. Mr. and Mrs. Fry live in Wayne, Pa., where they are active in the Wayne Baptist Church.

## New Buildings At Green Lake

Two forty-eight-bed dormitories for the student staff of the American Baptist Assembly, Green Lake, Wis., are under construction at a cost of approximately \$175,000. The buildings will be located west of Judson Tower, about one-half mile from the Roger Williams Inn. After their completion in August, they will be used by



Catharine L. Mabie, retired missionary doctor to the Belgian Congo, at her eighty-eighth birthday party, with Doris M. Wiseman (left), missionary to Belgian Congo, Mrs. Harry Watkins, former Congo missionary



Mrs. M. MacFarlane, daughter of Dr. and Mrs. John S. Carman, missionaries of our South India Mission, at a foreign-mission display at the First Baptist Church, La Grange, Ill. Earven A. Andersen, minister



conference guests in the spring and fall, and in the summer by the assembly student staff. The three-car garage at the National Christian Writing Center is being converted into a much-needed library. This addition to the center was made possible by a gift of \$9,250 from Mr. and Mrs. Joseph T. Mahaney, of St. Louis, Mo. A new home has been completed for the resident director, J. E. Dollar, to replace one destroyed by fire over a year ago. Also, a twelve-room dormitory and a four-apartment unit for resident and summer staff are being constructed. Construction of the four staff housing units have been made possible by gifts of \$175,000 from Mr. and Mrs. Omer E. Robbins, of Redlands, Calif., chairman of the assembly development committee; a \$25,000 challenge gift from the Kresge Foundation, Detroit, Mich.; and \$15,000 from the Pillsbury Foundation, St. Louis, Mo. Additional funds will come from an insurance settlement on Hughes House and a bank loan. Construction will begin soon on a utility house for the tepee area of Anderson Camp and a porch addition at the Children's Center. A gift of \$5,850 for a trailer park has been received from Mr. and Mrs. Hiram E. Beebe, of Hollywood, Calif.

#### **Convention Policy In South**

American Baptist policy concerning churches in the South was presented recently by Paul O. Madsen, associate executive secretary of the American Baptist Home Mission Societies, at a meeting of the Fellowship of Baptist Theological Students, held at Nashville, Tenn. Explaining the new American Baptist program for establishing churches in the South, Mr. Madsen said, "We have no intention of going into any established church. We will not go to any group unless we are invited. We will not respond to appeals from dissident members." The Fellowship of Baptist Theological Students is made up of National, American, and Southern Baptists. It has been meeting each year for more than a decade to discuss important issues of the various Baptist bodies represented, and of the ministry as a whole.

#### **Nicholas Titus Elected Secretary**

Nicholas Titus, pastor of the Eastwood Baptist Church, Syracuse, N.Y., has been chosen executive secretary of the Connecticut Baptist Convention, effective August 1. Mr. Titus, a native of Coatesville, Pa., received his education at Denison University and Colgate Rochester Divinity School. He has served churches in Newark and Syracuse, both in New York state. At

the Eastwood Church, his fifteen-year ministry has been marked by impressive results. The membership is now approximately nine hundred; a sanctuary costing \$180,000 was erected; and a \$180,000 enterprise for further



**Nicholas Titus**

expansion, including an educational building, was completed. In addition, Mr. Titus has been involved in denominational and ecumenical affairs. He was president of the Syracuse and Onondaga Ministers Association, president of the New York Baptist Ministers Council, and president of the New York State Baptist Convention. On July 31, William S. Terrell will conclude nineteen years as executive secretary of the Connecticut Baptist Convention.

#### **CHEC Campaign Receives Gift**

One of the largest gifts in the CHEC campaign has been received by the Baptist Student Foundation, Muncie, Ind. A fifteen-room mansion, valued at \$125,000 has been given by Mr. and Mrs. William H. Ball, in memory of his father, William C. Ball. Located just off the campus of Ball State Teachers College, the Ball house will be used as a Baptist student center and residence for the university pastor, Joseph Feiler, and his family. Announcement of the gift was made by Ray C. Johnson, pastor of the First Baptist Church, Muncie, and chairman of the student foundation board.

#### **A Tribute To Edwin A. Bell**

Eberhard Schröder, director of the J. G. Oncken Press, Kassel, West Germany, on behalf of German Baptists has written a tribute to Edwin C. Bell, who is retiring after sixteen years of service as the European representative of the American Baptist Foreign Mis-

sion Societies. Mr. Schröder writes, in part: "We owe a great deal to Dr. Bell, not only for the work he has done on our behalf, but also for the example he has given. It is our great desire to thank all those who made Dr. and Mrs. Bell's service in Europe possible. May God grant to the American Baptist Convention the inspiration of their fellowship for many years to come. I am sure that this expresses the feelings, not only of Baptist leaders in Germany, but also those of the rank and file, pastors and students, men and women alike. We send Christian greetings from all of them."

#### **Arnold T. Ohrn Named to Faculty**

Arnold T. Ohrn, since 1948 general secretary of the Baptist World Alliance, will retire from the alliance at the end of this year. He has recently been appointed part-time instructor in Baptist theology at Berkeley Baptist Divinity School, beginning January 1. Dr. Ohrn was born in Wisconsin, but when he was twelve years old his father took the family back to Oslo, Norway. For thirty-eight years, Dr. Ohrn was a professor at the Norwegian Baptist Theological School, Oslo. From 1941 to 1948, he was general secretary of the Baptist Union of Norway. Dr. Ohrn is the father of Karen Ohrn Bjornard, wife of Reidar B. Bjornard, professor of Old Testament on the Berkeley Divinity School faculty.

#### **Bible Translated Into Current English**

*The New English Bible* is the title chosen for the new translation of the Bible into current English, now being prepared in England. The New Testament, the first part to be completed, will be published in the spring of 1961. There will be simultaneous publication throughout the world, with Cambridge University Press and Oxford University Press as the joint publishers. Scholars of different denominations and from a number of British universities have taken part in the work of translation. It was undertaken to provide readers, whether familiar with the Bible or not, with a faithful rendering of the best available Greek texts into the speech of our own time. It also makes use of the most recent biblical scholarship. Work on translating the Old Testament and the Apocrypha is under way, but it will be several years before they are published.

#### **Central Seminary Dedicates Library**

Central Baptist Theological Seminary, a graduate school of theology located in Kansas City, Kans., recently

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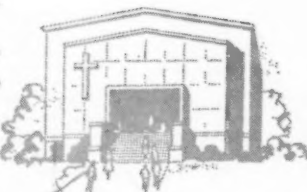
LAWRENCE W. ALLEN, Th.D. '46, is newly appointed vice-president in public relations of California Baptist Theological Seminary on whose staff he has served for 12 years. Formerly dean of students and professor of church history, Dr. Allen has also served the churches of Southern California as an interim pastor and as a Bible conference speaker.

Following undergraduate education at Redlands University and seminary work at Princeton, Dr. Allen became pastor of Bay View Baptist Church in Milwaukee, Wisconsin, where he also served the State Convention as first vice-president. He joined the faculty of California Baptist Theological Seminary after a pastorate at Orange, California. Dr. Allen and his family have travelled abroad extensively in mission study and research.

W. ALFRED DIMAN, B.D. '34, has been executive secretary of the Chicago Baptist Association since 1948. He came to this post from a succession of American Baptist pastorates, the last of which was the historic Second Baptist Church of Chicago. He holds an A.B. degree from William Jewell College and a D.D. from Shurtleff. He is a board member of six American Baptist institutions in the Chicago area.

Dr. Diman received the Award of Merit for editorials in the *Chicago Baptist News* at the 1959 American Baptist Convention. He served two terms as president of the Church Federation of Greater Chicago, is chairman of the Conference of Denominational Secretaries of the Federation, and of the Radio-Television Department. He also serves the YMCA as a board member at the Duncan YMCA and on two city-wide committees. He was a member of the editorial committee of *Crusader* at the time of its founding.

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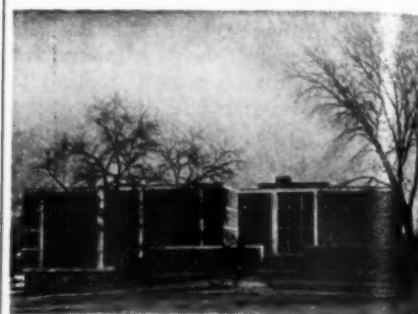


## NORTHERN BAPTIST THEOLOGICAL SEMINARY

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completed the construction of a modern library building. Twenty years after the founding of the school, in 1901, plans were made to construct three buildings on a twenty-four-acre site. After the construction of an administration building and a dormitory,



Central Baptist Theological Seminary Library, which was recently dedicated

funds were exhausted, and the plan to build a library was temporarily abandoned. When Paul T. Losh was elected president of the seminary in 1956, the first goal of the new administration was to obtain full academic accreditation. One of the major deterrents to accreditation has been inadequate library holdings and facilities. During the fall convocation, November 20, 1958, the ground-breaking service was held to initiate construction of the \$350,000 library unit. The building was completed in January, 1960, and occupied on February 2. Dedication services were held on May 6.

### Jubilee Advance To Stress Vocation

The Baptist Jubilee Advance third-year program is developing steadily, according to Jitsuo Morikawa, secretary of the division of evangelism of the American Baptist Home Mission Societies. He indicated that the third year would offer training in vocational evangelism, as well as church-directed visitation. The second-year emphasis of B.J.A., "Renewal of the Church: Imperative to Evangelism," was launched in June, at the annual meeting of the American Baptist Convention, Rochester, N.Y.

### American Baptists Resettle Refugees

Matthew Giuffrida, field representative of the department of Christian Friendliness of the American Baptist Home Mission Societies, reports that American Baptists have sponsored 134 refugee cases during the first nine months of the World Refugee Year, which started July 1. Mr. Giuffrida is director of the refugee resettlement program and immigration services for the American Baptist Convention. He recently was elected vice-chairman of

the operating committee for immigration services of Church World Service, relief arm of the National Council of Churches. All Baptists who are approved for refugee resettlement in the United States by the World Council of Churches are referred to the American Baptist Convention. "Baptists who are refugees are the responsibility of our denomination," says Mr. Giuffrida, "and this responsibility is being fulfilled without exception." Between 1948 and 1959, 7,491 refugees were sponsored by American Baptists through the department of Christian Friendliness.

#### Spanish Seminary Celebrates Anniversary

Spanish-American Baptist Seminary, Los Angeles, Calif., has started its fortieth year of service to the Spanish-speaking American Baptists of the United States, Mexico, and Central America. The seminary was started in 1920 by the American Baptist Home Mission Society, and is the only seminary in the United States training workers with Spanish-speaking people. Benjamin R. Morales is president. Most of Latin America and one European country have been represented in the student body since 1921. The seminary has graduated 135 students since its first graduating class of one student. Alumni of the school serve in churches and mission stations in the United States and abroad. American Baptists have Spanish-speaking work in eighteen states with more than one hundred churches and missions. The seminary has supplied pastors for Spanish-speaking people in eleven states.

#### Regional Counselors Appointed

Three regional counselors were recently appointed by the Council on Missionary Cooperation, effective July 1. All three men are serving at present as field counselors. E. Wayne Roberts, currently of Portland, Oreg., will be Western regional field counselor. In this new capacity, he will work out of the San Francisco area. Central regional field counselor will be Herbert E. MacCombie, who will continue serving from Granville, Ohio. Eastern regional field counselor will be Edwin E. Steward, currently of Narbeth, Pa. Mr. Steward will locate in the New York area. The C.M.C. is the budget-raising agency of the American Baptist Convention. Its field counseling staff is responsible for raising the Unified Budget of the American Baptist Convention through the promotion of the eight-step every-member canvass within the churches, and by giving assistance to the churches in undergirding their own local support program.

June, 1960

## PLAN TO VISIT B.M.T.S.

Our summer guest program begins June 24 and runs through August 20. During this time, we welcome you to stay with us on your way to or from Green Lake, or to spend a few days in Chicago.

Located only ten minutes off Route 41 (Lake Shore Drive), and only twenty minutes from the Loop, B.M.T.S. is readily accessible by car or by public transportation. There are several eating places within walking distance. Write for rates and arrangements for large groups of young people and families.

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## In a Word Or Two

■ Samuel D. Proctor recently resigned as president of Virginia Union University, Richmond, Va., to become the president of North Carolina Agricultural and Technological College, Greensboro, N.C. He will begin his new duties on July 1. He visited our foreign-mission fields in 1953.

■ Bishop Johannes Lilje, of Hanover, Germany, preached the sermon at the dedication service for The Inter-Church Center, New York city, on May 29. The service was held in The Riverside Church.

■ On July 1, Sargis Matson, area director of Christian education for the Massachusetts Baptist Convention, will join the staff of the Affiliated Baptist City Societies of the New York metropolitan area. R. La Rue Cober is the executive secretary.

■ The Second Baptist Church of Chicago and the First Baptist Church of Austin recently merged to form the Second Baptist Church of Austin-Chicago, Ill. The Second Church building was sold and the new congregation is using the facilities of the Austin church. Clarence Fretz, former pastor of Second Church, is minister of the merged church, assisted by Earl Lason, former minister of education at the Austin church.

■ Harleigh M. Rosenberger, pastor, Jefferson Avenue Baptist Church, Detroit, Mich., was the guest speaker at Berchtesgaden, Germany, for Baptist military personnel stationed in Europe, May 23-26.

■ On Sunday, April 10, members of the Maumee Baptist Church, Maumee, Ohio, Warren E. Jackson, pastor, met for the first time in their new building. Dedication services were held on May 15.

■ Arthur L. Maye, director of education for the New Jersey Baptist Convention, has been called to the faculty of Eastern Baptist Theological Seminary, Philadelphia, Pa., as professor of Christian education, effective September 1.

## Anniversary Celebrations

■ During its 80th anniversary year, the First Baptist Church, Huron, S.Dak., Palmer E. Swenson, pastor, dedicated a new \$180,000 edifice. Weldon M. Wilson, of Portland, Oreg., was guest speaker.

■ The first Baptist Church, Mt. Clemens, Mich., Wilbert P. Gough, pastor, celebrated its 126th year by breaking ground for a new \$400,000 building.

■ The First Baptist Church, Weirton, W.Va., Isaac Igarashi, pastor, its 50th.

June, 1960



# MISSIONS

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## SUNLIGHT ON THE HOPI MESAS

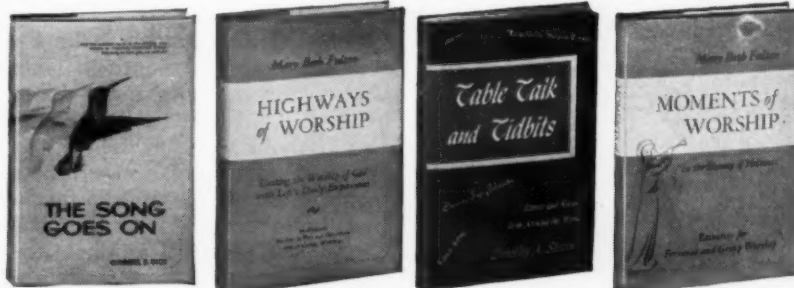
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## World Christianity

By ANNA CANADA SWAIN

### Catholicism Changing?

The arrival on the world scene of Pope John XXIII caused some observers to feel that a new era in Catholic-Protestant relationships might be evolving. That such is not the case now seems evident. Whether the trend now indicates that the large staff within the Vatican is bringing pressure on the pope, or whether some of his actions were misinterpreted, is not known. The news that is reported by the Italian press, that the pope is establishing an institute for the study of Protestantism, also is of interest. The new school will offer a three-year course for priests who are to work in predominantly Protestant countries.

### A Pamphlet On Religious Liberty

Of particular interest to Baptists is a 95-page pamphlet entitled "Roman Catholicism and Religious Liberty," by A. F. Carrillo de Albornoz, a former Catholic who now belongs to the Episcopal Church. His carefully documented study discusses "the thesis and hypothesis theory" of the Roman church, in which Catholics are alleged to be for religious freedom when they are in the minority and against it when they are in the majority. The author notes that there are great differences in practice, even in overwhelmingly Catholic countries; for example, France and Poland versus Spain and Portugal. He also reminds us that the same is true in Protestant countries: for example, the United States versus European countries where there are state churches (Protestant). Chapter III on "Religious Liberty and Roman Catholic Tradition," is particularly interesting. The record is a tragic one, even down to the present century, but the author finds hope in the fact that the statements of recent popes, while not decisive, are definitely more favorable.

### Disciple Missionary Former Prime Minister

That missionaries are often people of many talents, there can be no doubt. That they even play a significant part in the world political scene, is also well known. David Livingstone, famed medical missionary, explorer, and valiant warrior against the Arab slave traders, has left a record of achievement in Africa below the desert which is equaled by no other white man on that continent. Other white

men, too, have left their mark on the Dark Continent. Not the least of these is R. S. Garfield Todd, who was prime minister in Southern Rhodesia, 1953-1957. He has spent twenty-six years as a missionary of the Disciples of Christ. He now is first vice-president of the World Convention of Churches of Christ (Disciples), and heads the opposition in the Government, where critical issues are being fought out regarding the amalgamation of Northern and Southern Rhodesia and Nyasaland. In these tragic days when so much is happening in Africa, this missionary-politician affirms his belief that the church is the only agency which can help the white men, most of whom in that area are Christians, to meet the crisis in which they find themselves. He recalls that some decades ago the white missionary was paternalistic. Today, his position is a fraternal one; for it is a relationship between equals. He goes on to say that for more than a decade he and his wife lived in a station where all his associates were African. He says: "We have seen that the black man does have talents and abilities equal to any of the human race, and we know that white and black can work together in harmony."

### Bishop Dibelius Receives Vote of Confidence

Bishop Dibelius, the indomitable eighty-year-old president of the Synod of the Evangelical Church in Germany, has faced many crises in his life, but perhaps none more serious than that brought on by his recent publication of a booklet entitled "The Powers That Be." In this controversial statement he declares that a totalitarian regime is not a "supreme authority" in the biblical sense. Dr. Dibelius, whose churches are in both East and West Germany, has for many months been forbidden to go to East Germany, and East Berlin authorities recently announced that they would open preliminary proceedings for the trial of the bishop. The charge which they make against him is that he has advocated disobedience to the Government of East Germany. At a meeting of his synod's 120-member body, the issue of the Dibelius stand was debated at great length. The final vote showed two against the bishop, eleven abstentions, and the remainder supporting the bishop's stand. In another action the group confirmed a resolution adopted by the All-German Synod in 1956: "The gospel liberates us to say 'no' in faith to every totalitarian claim made by human powers, to take up the cause of those who lost their rights, and to suffer rather than obey laws and ordinances which are contrary to God's will."



## Letters to the Editor

SIR: Of many vicious (I know of no softer word) aspects of your review of Paul Harrison's book, *Authority and Power in the Free Church Tradition*, one is particularly disturbing. Nowhere do you note that the author is a Baptist, a lifelong American Baptist. The review is consistently slanted to make it appear as though some meddling outsider had written a lot of nonsense on a subject about which he knew almost nothing. I suppose this underlies the sneering approach employed by the review.

I do not know the source of the animus from which you write, but it is curious that you devote two full pages to the review. This unwitting testimony to the importance of the book surely would indicate that it deserves thoughtful scrutiny, not a comical harangue.

AUSTIN B. CREEL

Gainseville, Fla.

SIR: I am disturbed by your editorial "Don Quixote Rides Again!" Paul Harrison's outstanding study of our convention has given hope to me at a time in which I was disillusioned about the possibilities for creative endeavors within the American Baptist family. In my opinion, you missed the entire thrust of Mr. Harrison's book, and your implied sarcasm does little to clarify the situation.

As one who grew up in the home of an executive of our denomination, I fully recognize the impossible task of executive leadership in a denomination that has little consciousness of what it is to be the church of Jesus Christ. Mr. Harrison attempts to call us to consider our theology of the church and to have the courage to make our polity fit our theology.

Your discussion of Mr. Harrison's description of "individual" and "soul-competency" only indicates to me the long-standing suspicion I have had of the lack of awareness of theological problems among the editors of *MISSIONS* magazine.

HUGH D. PICKETT

Ann Arbor, Mich.

SIR: You are one of my favorite editorial writers. Your "Don Quixote Rides Again!" demonstrates your ability to speak for the ordinary American Baptist, not for extremist groups to the left or the right.

After reading Harrison's book with interest and edification, I reviewed my thirty-five years as an ordained minister. In four states where I served, I cannot recall a single national or state secretary violating the autonomy of a church. As executive secretary for seven years, I deny having once violated the principle of democracy in a local church.

What executives do for the churches is the result of an invitation from the churches themselves. If they ask for guidance in selecting pastors or settling difficulties, their independence is not being injured, but their interdependence is being affirmed.

Local churches still consider themselves democratic groups, but wisely decide to co-operate with associations, state conventions, and national societies. They recognize executives as fallible, but specially trained servants of Christ. They do not regard them as on the outside trying to force their way in, but in a spiritual sense a part of each church representing the larger fellowship. To avoid chaos they delegate to state and national organizations more than was formerly done.

Absolute local autonomy is not taught in the New Testament, nor is centralization of power in a hierarchy. We should safeguard the democratic ideal, but adapt it to modern situations, emphasizing both independence and interdependence among American Baptists.

ARTHUR M. CLARKE

Omaha, Nebr.

SIR: I read with a great deal of interest the editorial "Don Quixote Rides Again!" While I do not agree with every one of Paul Harrison's conclusions, I certainly cannot go along with you in relegating the entire book out the window as purely a fairy tale. There may be a great deal of truth in it, and I think there is.

To my mind there are three classes of people who should read *Authority and Power* carefully: first, denominational administrators for purposes of self-examination; second, rank-and-file Baptists, who would thereby get a better understanding of the issues before us, and be stimulated to express themselves creating an atmosphere of wholesome discussion; and, third, editors, who by their reviews will encourage others to read the book in its entirety.

JOSEPH H. HEARTBERG

East Orange, N. J.

SIR: Your strong loyalty to the American Baptist Convention, underlying your reactions to the recent book by Harrison, is much appreciated.

However, I feel that you dealt somewhat unfairly with Harrison by comparing him at length with Don Quixote, and by ignoring much of what he tried to say. After all, he has backed up his assertions for the most part with quotations uttered by American Baptists themselves, and I am sure he could find others within our constituency who say similar things.

Furthermore, we as a denomination do suffer deficiencies, and are not doing as well as we should in the contemporary American scene. We may be healthier than we think. We have no careful system of reporting statistics and have no clear picture of ourselves. There are undoubtedly many good things to be said about us. But many of our leaders acknowledge concern over the fact that we are not growing as we should, and also over the fact that our condition may be serious. Does any one call us a vigorous, healthy denomination?

For several years I have felt that we American Baptists needed more self-understanding, and that the science of sociology offered the most promise of supplying it. I give credit to Harrison for making a good beginning.

However, I think our greatest problem lies not in the upper echelons of our denominational structure, granted that there is no perfection there. The executives and staffs of our societies are by and large dedicated men who fill their ambiguous roles with grace. We do not fare badly on the upper levels. Our executives impress me as men who conscientiously strive not to use the irresponsible power which our polity places near to their hands, while at the same time they try to show initiative and provide aggressive leadership. Our boards may customarily approve what the executives have already unilaterally undertaken, but that does not mean the boards are rubber stamps. They can call a halt when they wish, although I admit that board members have a hard time keeping themselves well informed to be intelligently critical. That our denomination has been able to raise up leaders of high spiritual and intellectual caliber is somewhat of a tribute to the effectiveness of our democratic theory.

It is on the lower levels of our denomination—at the local church level—that our trouble lies, as those who envisioned the Lay Development Program correctly saw. There is where we lose out, where I think Harrison's type of approach would be most revealing. It is there that the tension between our Baptist theory and the realities of human life are the most enervating.

WALFRED ERICKSON

Bellevue, Wash.

SIR: A number of our elderly people are beset with problems of hearing. Public-address systems, audiophones, and the like, are not yet a part of our church equipment. So it struck me the other day that the old-fashioned "ear trumpet," used before hearing aids in America, would be just the thing for many of our people. I wonder if some of our *MISSIONS* readers might not have some of these, perhaps in their attics, which they would be willing to give to us for our Christian hard-of-hearing folks.

If there are those who would be willing to give them, they could wrap them and send them directly to us, marked: GIFT PARCEL. OF NO COMMERCIAL VALUE.

We are happy to be among the thousands of regular *MISSIONS* readers and commend you for the good work you do as editor.

DONALD M. CRIDER

American Baptist Burma Mission  
Kutkai, N.S.S., Burma

SIR: I wish to congratulate you on your editorial "Tests for Presidency; Political, Not Religious." It seems to me that most Americans are woefully ignorant of what Roman Catholicism is.

GEORGE A. RIGGS

Northumberland, Pa.

SIR: While we were in South India, we sent several sets of slides home to my father so that he could send them to interested churches. My father passed away before we returned to the States, and we have been unable to locate the pictures. If any of your readers can give us any clues, we would greatly appreciate the assistance.

ELMER ADAMS

416 North Adams Street  
McMinnville, Oreg.

SIR: Instead of *MISSIONS* magazine it should be named "*Mission*" magazine, for is not the mission of Christ one and not several? Whatever the mission of Christ is, that is the interest of "*Mission*" magazine. I should like to hear from others who feel the same way about it. Please do not say it should be called *MISSIONS* magazine because it has been known that way for so many years. Years do not lend sanctity, they lend sanctimony to a thing.

While I think the title of the magazine could be improved, the caliber of its contents could not.

EDWIN A. GOLDSWORTHY

Fitchburg, Mass.

SIR: May I have permission to have William B. Lippard's article on the liquor consumption in the United States reprinted in our local newspaper? We have a question about a new school. What Dr. Lippard says may help people to realize how little is spent on education, compared to that spent on liquor. Thank you.

MRS. ALBERT MEADE

Jefferson, Ohio



## As I see it

By WILLIAM B. LIPPARD

**L**AST MONTH in Washington, it was my privilege to attend the fiftieth-anniversary convention of the Roman Catholic Press Association. Very few Baptists have any conception whatsoever of the magnitude, the high caliber, and the immense impact on American life of this Catholic organization.

Typical of that impact was the convention's congressional breakfast. All members of both houses of Congress had received invitations to a substantial Statler Hotel breakfast. More than 150 had accepted. These legislators found themselves surrounded by more than 400 Catholic editors of the Catholic press. Tables were designated by states. Thus each senator and representative had breakfast with his Catholic constituency.

In his breakfast speech, the bishop of Washington extolled the greatness, the splendor, and the influence of the Catholic press in the United States, citing the more than 400 papers in the membership of the Catholic Press Association, with a combined circulation of 25,000,000. Facetiously he repeated that by saying, "These papers have 25,000,000 subscribers, NOT 25,000,000 voters." The huge breakfast audience laughed heartily. Any legislator present would have been incredibly dumb not to have sensed the meaning of the bishop's facetious reference to voters.

As speaker at its fiftieth-anniversary banquet, the Catholic Press Association had brought from Rome a man who was reputed in *Life* magazine to have been second in line for the papacy, as successor to the late Pius XII. He is Gregory Peter XV Cardinal Agagianian, an Armenian of immense mental capacity. *He speaks twelve languages fluently!* His English is well-nigh perfect, with a delightful foreign accent that accentuates the pleasure of listening to him. What he said about the Christian church as "an eternal, living reality, that constantly passes through time and history," and also that, "The church belongs to all people, all races, all cultures, all civilizations, for these have only superficial significance," would have been whole-

heartedly accepted at the recent meeting of the American Baptist Convention in Rochester.

As the distinguished pro-prefect of the Society for the Propagation of the Faith, the cardinal deplored the current misuse of the word "propaganda," which once had noble meaning, as applied to the communication of the church in spreading the good news of Christ. Today "propaganda" too often means the spread of incomplete information and the dissemination of downright misinformation. He challenged his immense audience of more than 400 Catholic editors and more than 200 guests who dined sumptuously and in style, to do two things as the responsible directors of the Catholic press: (1) to give their own active testimony to the place of the church in the modern world, and (2) to contribute to an intelligent and enlightened public opinion on the moral and spiritual issues of our time. That challenge surely applies also to the Protestant press, and, of course, to the Baptist press, *MISSIONS*, *Crusader*, *The Watchman-Examiner*, and others.

The Statler Hotel setting of that banquet for the cardinal's address was magnificent in splendor and personnel. All priests, bishops, archbishops, the pope's apostolic delegate, and the cardinal appeared in colorful ecclesiastical regalia. Two long tables on the speakers' platform, one with forty-eight seats and the other with thirty seats, were occupied by special guests, senators, congressmen, top military and naval brass, a justice of the Supreme Court, and other notables.

At one of the big luncheons, again attended by more than five hundred editors and guests, Vice-President Richard M. Nixon was the speaker. Skillfully he avoided reference to the current religious issue in the presidential campaign, even though Senator John F. Kennedy on the previous day had won a smashing victory in the West Virginia primaries. Mr. Nixon emphasized that in the modern world it is not enough for America to be strong in military power, economic power, financial power, and in its high

standard of living. What is of far greater importance, and indeed essential to survival, is strength in America's spiritual leadership and moral integrity.

As example, he challenged the Catholic editors—again a challenge that applies to both the Protestant and the Baptist press—to lead their readers in upholding and in maintaining civil rights for all Americans regardless of race, color, or creed, not because it has now become the law of the land through the recent civil-rights legislation, but because it is the morally right thing to do.

Other program features included a State Department session on disarmament, relations with neutral nations, with Communist China, and the omnipresent problem of the containment of communism. Another session considered "the Nuclear Age." Forenoons were assigned to workshop sessions in which experts led discussions on editorial writing, circulation, and finances. An "off-the-record" evening session was assigned to a former official in the Russian secret police who had deserted the communist cause, had come to the United States, and was now in our own secret service. To protect him his identity was kept secret. He was introduced simply as Mr. "D." What he said about the prospect of an internal upheaval in Russia was most discouraging.

The Protestant press has a long road to travel before it can even approach the editorial solidarity of the Catholic press, its amazing unity, and the magnitude of its impact on American life. Protestant journalism is sadly divided and lamentably weak, reflecting in its own field the absence of Protestant unity.

There are at least three Protestant press organizations in the United States: (1) The Associated Church Press, with 161 papers and 15,000,000 circulation; (2) The Evangelical Press Association, with 150 papers, mostly fundamentalist, and 3,000,000 circulation; and (3) The Southern Baptist Press Association, with 30 papers and 2,000,000 circulation. Would it not be wonderful if the three were to merge and thereby create one strong, influential, purposeful Protestant press association? Together and unitedly the more than 350 papers, with their combined circulation of more than 20,000,000, could maintain a common Christian witness, urge and promote a Christian discipleship, and unitedly make a more effective Protestant impact on American life.

As I see it, there is too much journalistic separateness and editorial sectarian loyalty in the Protestant press. It is due for a rude awakening.



# Editorials

MISSIONS  
AMERICAN BAPTIST INTERNATIONAL MAGAZINE

June, 1960

RECENT WEEKS have witnessed a rash of rioting in various parts of the world. In Korea and Turkey, students have risen in rebellion against strongman, autocratic governments. In South Africa, oppressed and downtrodden Bantu workers have tried valiantly to throw off their yoke of bondage to the *apartheid* policies of the Government. In Biloxi, Mississippi, there was bloodshed when a mob of white men and youths chased a group of Negroes off a beach "reserved for whites only," and elsewhere in the Deep South there have been numerous potentially explosive demonstrations against the indignities and the injustices of racial segregation. Though serious enough in themselves, these riots and demonstrations are symptomatic of a social illness much deeper than themselves. Man's inhumanity to man is running a dangerous course—even while some of our "best" churches are passing resolutions against what they refer to disparagingly as the "social" gospel, and voting to have nothing to do with co-operative Christianity. And, meanwhile, many of our professional theologians appear to be content with spinning fantastic theories about relatively inconsequential matters. Little wonder that church membership in the United States is steadily losing ground in the race with expanding population. It is high time that practicality and common sense were restored to church life and work, and that many who have responsibility for shaping the future of organized Christianity climbed down from their ivory towers and discovered what is going on in our troubled world.

## A Tragedy of Errors In South Africa

JUST as the blood of Abel cried out from the ground many centuries ago, so the blood of murdered Bantus in South Africa is crying out today. Sworn statements of some of the wounded in the brutal police attack that black day in March when seventy-two Bantu workers were massacred, indicated that the police had opened fire without provocation, and that all the victims had been shot from behind while fleeing. And yet, later, after Prime Minister Hendrik F. Verwoerd was recovering from an assassination attempt, his wife is reported to have taken his survival as a sign that God was with him in his determination to maintain *apartheid* in that strifetorn land! If all this seems incredible in the second half of the twentieth century, then that is just what it is. It is incredible. But it is real, nonetheless. And it is tragic—a tragedy of errors, moving, Greek-like, with inevitable surety to final doom. Alan Paton, author of *Cry, the Beloved Country*, declares that the extremist advocates of *apartheid*—Nationalist Party

members, mostly Afrikaners (descendants of the Dutch settlers)—are as blind as Sampson was, and that if their eyes are not opened they will destroy themselves and others. In *The New York Times Magazine* for April 10, Mr. Paton says that the Afrikaner Nationalist believes that "God made separate peoples, and that He wants them to stay separate"; that "God sent the Afrikaner to Africa and gave him a civilizing mission." Nor is that all. The Afrikaner Nationalist, writes Mr. Paton, "does not hesitate to use his power to crush any person who stands in his way, and he does not think this improper, for his authority is derived from God."

## Civil Rights: Half a Loaf

WHILE we are thinking of the tragic racial situation in South Africa, we must not forget a somewhat lesser tragic situation here at home. Here, however, we are at least working at the problem, even though at a snail's pace. After nearly two months of dillying, dallying, and delay, Congress, we remember, finally passed a civil-rights bill. Yet, despite the clearly stated guarantees of our federal Constitution, this was only the second civil-rights bill to be enacted into law since 1875. The first was in 1957. Both measures have to do chiefly with Negro voting rights, and both leave much to be desired, but they are a step in the right direction. To change the figure, they are hardly more than half a loaf, but it is forever true that half a loaf is better than no bread. With reference to the 1960 bill, *The New York Times* says that it represents "some progress on the greatest moral issue in America today." And Attorney General William P. Rogers hailed the measure as holding forth "great promise for substantial and steady progress." Yet Mr. Rogers knows, perhaps better than anyone else, that the effectiveness of the new law is contingent upon its enforcement. So he said, soon after the bill was passed: "I hope that those interested in progress in the field of civil rights will bend their full efforts, not in criticizing the law even before it is applied, but rather in giving their full support to a coordinated way to make the law effective." Here is where the churches should enter the picture. Will they?

## Independence of Congo Scheduled for June 30

A HOPEFUL ASPECT of racial conflict both here at home and in Africa lies in the fact that progress toward racial equality and freedom is being made. Congress did pass a civil-rights bill this year. And, as Britain's Prime Minister Harold Macmillan observed

recently, "the wind of change is blowing through the continent" of Africa. That wind can strike with tornado-like violence, as in the Mau Mau uprisings in Kenya and the Sharpeville massacre in South Africa, or it can be refreshingly calm, as in the peaceful rise to independence in Ghana and Togo. Which form the wind of change may take depends, not on the will of the Africans, but on the attitude of their white rulers. In any case, the winds are blowing, and will continue to blow, until all Africans are free and independent. See the list of independent states grow, beginning in 1950: Libya, 1951; Sudan, 1956; Ghana, 1957; Guinea, 1958; Nigeria, Cameroon, Togo, Belgian Congo, Somalia, the Mali Federation (Senegal and Sudan), and Madagascar, 1960. Of special interest to American Baptists is the independence of the Belgian Congo, scheduled for June 30. Since 1884, our missionaries there have helped to prepare the Congolese for that day, and we can earnestly hope that they may continue to help the infant state to grow up to full-rounded maturity. A declaration of freedom is not freedom itself, whether for the Congolese of 1960 or the American colonists of 1776. Freedom is a combination of economic security, political integrity, social sensitivity, and moral and religious strength. Not attained overnight, it is the achievement of years, decades, perhaps centuries. It goes without saying, of course, that each fledgling state needs, and deserves, all the encouragement and help it can get. Freedom is a precious commodity in our day. If one people can achieve it, others can achieve it. And, conversely, if one nation loses it, others can lose it. Age and size make little difference. So, let us hail the new African states, the newly independent Congo in particular, and pledge to them our earnest prayers and our whole-hearted support.

### ***Bishop Kennedy's Broadside Against Neo-orthodoxy***

**A**S REPORTED in *Time* magazine for April 11, Methodist Bishop Gerald Kennedy, newly elected president of his denomination's council of bishops, can be "pungently articulate." For example, he calls American education "a kind of state-supported baby-sitting service." Concerning television commercials, he inquires, "Why should an actress, no matter how beautiful or talented, know more about an icebox than my wife?" And this choice bit with reference to the neo-orthodox theologians of our day: "Many influential theologians of our day have moved from the ruins of a devastated Europe to the libraries of the theological schools and have carried defeatism into these sacred precincts—locking themselves up in their little cells with their egos, their textbooks, their jargon and their pessimism." Some of us know from none-too-pleasant experience that these are fighting words. But they are unmistakably true, and it is a pity that there are not more Bishop Kennedys among us to say so. As the articulate bishop well says, it was from the ruins of a devastated Europe, following two world wars, that the defeatist theology of Karl Barth and his followers moved to the libraries of theological schools, first on the continent and later in the United States. All the efforts of man to achieve a Christlike world had failed, said the apostles of despair, and it remained for God to do in his own way and in

his own time, apparently without man's help, what man had failed to do. It was a sheer capitulation to basic unreason and a clear contradiction to the vital elements of New Testament Christianity. Surely it is now time for a return to common sense and to genuine biblical theology—not the spurious kind that we have had in recent years. Not until that return is accomplished will the churches have either the mood or the message for advance against the evils of our day.

### ***International Christian University's Eleventh Anniversary***

**H**UNDREDS of churches throughout the United States will observe I.C.U. Sunday, June 19, commemorating the founding of the International Christian University at Mitaka-shi, Tokyo, Japan, on June 15, 1949. Heralding the school's eleventh anniversary, Kenneth Scott Latourette, president of the Japan International Christian University Foundation, said: "Here has arisen an institution which is proving worthy of its name. Entirely Japanese in its control, and predominantly Japanese in its staff, it is international in its faculty and its student body." In a special message to American churches for the eleventh-anniversary observance, Hachiro Yuasa, university president, declares: "International Christian University takes religion seriously. . . . The way of life it advocates is consciously and conscientiously Christian and democratic. That is why it adheres to the principle of 100 per cent Christian faculty and maintains close affiliation with the University Church, which is unique in its ecumenical fellowship and dynamic in its Christianization programs both inside and outside the campus . . . all world-minded Christians everywhere have a stake in the university, because it is a symbol of Christian unity in service to God and humanity in this crucial period of human history." There can be no doubt that the world desperately needs that symbol today—"a symbol of Christian unity in service to God and humanity." From that strategic outpost, in a land that is less than one-half of 1 per cent Christian, might well begin a fresh, new forward movement of Christian faith.

### ***United Clothing Appeal Of the Churches***

**C**HURCH WORLD SERVICE, relief arm of the National Council of Churches, is making an urgent appeal for clothing for orphans, widows, refugees, the homeless, the dispossessed, the unwanted in many lands. Persons interested are asked to look in their closets and take out garments they no longer need—suits, overcoats, trousers, dresses, skirts, sweaters, shoes, and clothing for infants, children, and teen-agers. Especially needed are a million or more blankets to keep refugees warm. It is important also that donors send eight cents for each pound of contributed clothing to help pay the costs of processing and shipping. Clothing should be sent to the nearest of the following Church World Service Clothing Centers: New Windsor, Md.; Nappanee, Ind.; 519 Emerald Ave., Modesto, Calif.; 4165 Duncan Ave., St. Louis 10, Mo.; 110 East 29th St., New York 16, N.Y. Money should be sent to Church World Service, 475 Riverside Drive, New York 27, N.Y.



## Fifty Years After Edinburgh 1910

JUNE 14-24 will be the fiftieth anniversary of the World Missionary Conference held in Edinburgh, Scotland, in 1910. The significance of that conference for us derives from three important facts: first, it was the most widely representative Christian conference that had been held up to that time; second, it was a missionary conference, convened expressly to look objectively at some of the problems that had arisen in the worldwide missionary movement, after a century of trial and error, of success and failure; and, third, it set in motion the machinery of the ecumenical movement as we know it today.

Twelve hundred delegates attended that historic conference. Great Britain and the United States had a thousand between them, and two hundred came from mission outposts in many lands. Gathered there were Britons, Australians, New Zealanders, South Africans, Canadians, Americans; Anglicans, Presbyterians, Methodists, Baptists; archbishops, lord bishops, and just plain bishops; rectors, curates, canons, ministers; members of the British House of Lords; American former governors, congressmen, mayors; Danish nobles, Swedish bishops, German professors, Swiss ministers; university presidents, professors, and businessmen; and, of course, missionaries and nationals from lands far away.

According to an extensive and spirited report by Howard B. Grose, then editor of *MISSIONS*, one delegate called this vast assemblage a "motley cosmopolitanism." Indeed, it was! And yet, as Dr. Grose reported, an all-pervasive spirit of brotherhood and longing for Christian unity prevailed throughout the ten-day meeting. He wrote: "Here were men of different sects, from the extreme sacramentarians to the extreme evangelicals, of different races and colors and traditions and training, sitting together in surprised harmony and friendliness, discussing the great questions of a common faith in relation to world evangelization. Many learned with astonishment, not how far apart but how near together in purpose and sympathy and belief they were."

Now, in this day of frequent ecumenical gatherings, many of us may not realize the price that some of the delegates had to pay to achieve that then modern miracle of ecumenity. Of the Anglican delegates, for example, Dr. Grose wrote: "Some of us appreciated more fully what the presence of the primate and bishops meant when the London *Church Times* made bitter attack upon them for consorting with the sects, and a protest was started by the sacramentarian clergy." But "missions had accomplished this modern miracle."

So the conference was, distinctively, a missionary conference. Eight commissions made reports—reports based on extensive research and study—and these the delegates considered in unhurried discussion. A full day was devoted to each report, with twenty-six to thirty seven-minute speeches on the basic issues.

Commenting on the report of one of these commissions, John R. Mott, chairman, said that "the impression left by the two sessions was the vastness of the task, the present the time of all times for world evangeliza-

tion, the duty of immediately occupying unoccupied fields by mutual arrangement, and the absolute necessity for united planning and action."

There can be little wonder, therefore, that after eight days of sessions such as that, the editor of *MISSIONS* saw the vitality of the missionary movement as the first distinguishing feature of the Edinburgh conference. So he reported: "Edinburgh in June, 1910, was a poor place for the religious pessimist. The idea that the missionary spirit is dead or dying in the churches of Christendom has been exploded by this world gathering. The church has never been so awake on this subject as now."

After a century of missionary outreach in many lands, Christian missionaries and nationals gathered in Edinburgh were of one mind in the conviction that the future of missions was largely dependent on whatever degree of Christian unity might be achieved. As we have noted, it was John R. Mott who spoke of "the absolute necessity for united planning and action" in relation to open doors of missionary opportunity.

Let us add, however, that Edinburgh did not advocate organic union of the churches. Rather, its emphasis was on what Dr. Mott had called "the absolute necessity for united planning and action."

So, from the first day to the last of the Edinburgh conference, the central theme was the necessity for unity as a means of fulfilling a common missionary obligation. That was the appeal of the keynote address by Lord Balfour of Burleigh, the English king's representative in Scotland. After what must have been a memorable reading of John 17:21, Lord Balfour said, in the course of his address: "The hope has sprung up in my mind that unity, if it begins in the mission field, will not find its ending there, but may extend its influence and react upon us here at home." Prophetic words were those. The desire for unity, which started on the mission field, did extend its influence and react upon us.

As the Edinburgh conference drew to a close, a resolution providing for a "Continuance Committee of Conference," international and representative in character, was unanimously adopted. "Then," wrote Dr. Grose, "enthusiasm broke forth in loud applause." Someone started the Doxology, and soon the singing reached such volume as to be heard far out into the street.

The decade after 1910 saw the formation of a network of interdenominational councils in many lands, and these councils later merged to form the International Missionary Council. The influence of that organization, as expressed in its historic conferences—Jerusalem (1928), Tambaram (1938), Whitby (1947), Wiltingen (1952), Ghana (1958)—is now well known. These conferences made it possible for delegates from the younger churches and the missionary bodies to talk over the problems, the needs, and the opportunities of their common task. And so, to Christian missions the ecumenical movement owes a basic debt, which is matched only by the debt that Christian missions owes to the ecumenical movement.



## Ideas That Have Gripped Me

Number Twenty-two in a Series

By ROBERT L. CLINGAN

DENNIS BALY, in his book *Besieged City*, tells the story of a group of student Christians in Paris, when that city fell to the Nazi invaders. Wishing to send a last message to their Christian counterparts in Great Britain, they sent the following message: "God reigns." But somehow in the transmission of the message under conditions of war, the spelling was altered. Instead of "God reigns," the message read: "God resigns"! The British sent back the following telegram: "Decision regretted. British policy remains the same."

This story is a tragic commentary on our times. For many people it makes no real difference whether God reigns or God resigns. Their pattern of life and thought remains the same. This is true because our world has not yet discovered the relevance of the Christian gospel to the issues of our common life.

Our gospel should have a social relevance. It must have this relevance in order to be true to its essential message, to be true to its Master, and to be true to the New Testament promise that all life will eventually be brought under the dominion of Christ.

There is also the stark need for a socially relevant gospel even for the sake of sheer survival. Norman Cousins recently told a group of Methodist youth that he might be addressing the last generation of men upon the earth. In addition to the threat of atomic annihilation, there is the population explosion, with a "hunger gap" far more ominous than any "missile gap." The world desperately and pitifully needs a gospel with a social relevance.

It is no mere coincidence that the leaders of the fight for free and independent new African states are often men who received their education in a mission school, even though many of them are neutral toward Christianity. We ought not to be surprised that the leadership of the struggle against segregation in the South is found to be young Negro ministers, and that the passive-resistance campaign at lunch counters and in public libraries is born and carried through in prayer. The dispossessed, the disinherited, and the disfranchised are discovering in our time the relevance of the gospel to their basic needs.

A second idea, closely related to the first, has to do with the social relevance of the rural church. Indeed, it was partly this concern for the social relevance of the gospel that led me into a concern for the rural church. It seemed to me then, and it seems even more to me now, that the rural church has a greater opportunity to shape and direct the entire pattern of the life of a people together than has the urban church, inasmuch as the urban church usually plays a minor role in the com-

munity of many churches, many opinion-forming agencies, and a culture committed to materialism.

A third idea that has gripped me is that of the church as "the people of God." Professor Robert T. Handy has pointed out that this is the essential meaning of the word *ekklesia*, which appears 115 times in the Greek text of our New Testament.

God has disclosed himself in many ways. At one point in human history he chose a nation to reveal his will and become his primary instrument for redemptive activity. That nation, however, rejected its role, which was then taken by a remnant, a tiny disciplined minority. Finally, "in the fullness of time," God disclosed himself supremely and uniquely in Jesus Christ our Lord. As Paul tells us: "God was in Christ, reconciling the world unto himself."

After the disciples of Jesus had experienced his presence as their living Lord, and also received the power of the Holy Spirit, God fashioned them into a redemptive fellowship. In time this fellowship spread among all peoples of the earth. That fellowship is the Christian church; it is the "people of God."

There are two aspects to the life of this people. On Sunday, they are the "gathered community," meeting for worship, study, fellowship. Between Sundays, the people of God still are the people of God, but have become the redemptive fellowship "in dispersion." It is their redemptive activity as scattered Christians that changes the face of our common life.

A fourth idea that has gripped me is that to be a Christian is to be a member of the church universal. If there is a church universal, and that church universal is the Body of Christ, then it is in that church universal and the Body of Christ that church membership, in the fullest sense of the word, exists. In the church in your community and mine we have fellowship with responsibility, but we enter into, and are received into, that local fellowship only because our membership is already established in the Body of Christ, the church universal.

The sense of the church universal is the real meaning of ecumenity. We glory in the ecumenical fellowship and the co-operative work of Christianity at each level: community, state, the National Council of Churches, and the World Council of Churches.

Still, we must not confuse these organizations with the spiritual reality which they have come into being to implement and express. Ecumenity is something far deeper than these worthy organizations. Ecumenity is an awareness of the world fellowship of Christians in whose life every true Christian has come to share. It is a partnership in the evangelization of the world.



# Bassein Rebuilds!

*The rehabilitation of Christian work in Bassein is an unforgettable example of Christian devotion*

By HAZEL F. SHANK

THE DOUBLE TRAGEDIES of the Second World War and ten years of civil strife in Burma completely devastated the strategically located compounds of three different Baptist groups in Bassein which had been the focal point of Christian work in the Delta area of Burma for more than a hundred years.

When I visited Bassein three years ago, I found that the only landmark left on the horizon was a great mango tree, which once stood in front of a mission bungalow. The property was thickly covered with squatters' huts occupied by refugees who had left their villages in the wake of the civil conflicts.

But in December, 1959, when I visited Bassein again, I was truly amazed at the progress I found. Even people in Burma who had known the deep commitment of these Christians for years are amazed at their indomitable spirit as they rebuild for Christian work at Bassein.

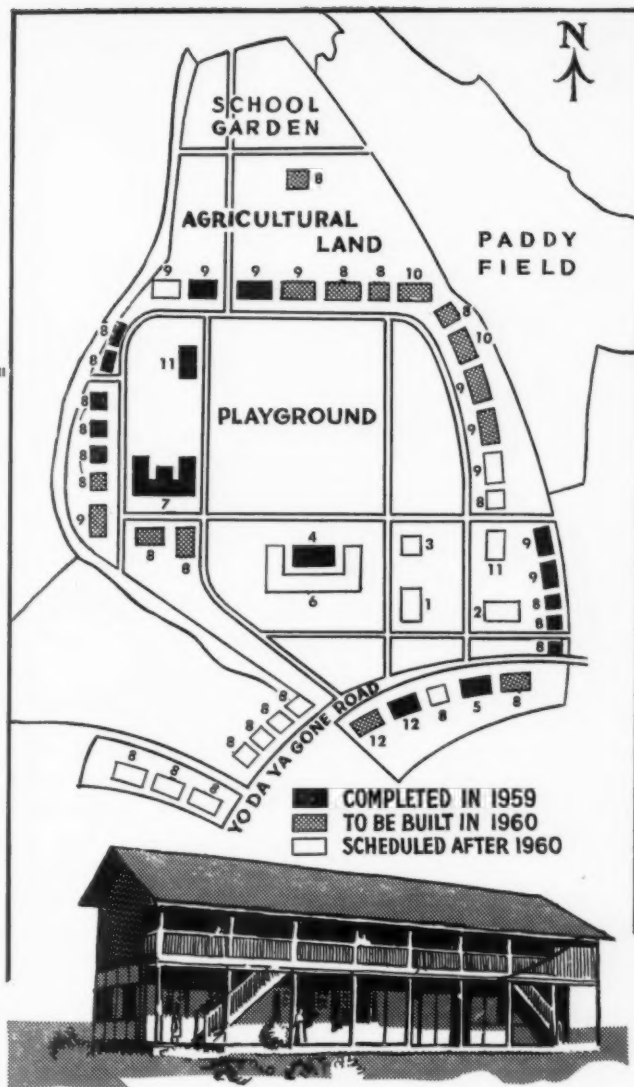
American Baptists recently have shared in assisting this reconstruction and should be heartened to know what they are helping Christians in Bassein accomplish. It was a great joy and satisfaction to be able to notify our Burma brethren that \$121,000 was being made available to them through over-and-above gifts from the World Fellowship Offering and special gifts from American Baptists.

The three groups in Bassein are the Sgaw Karens, whose compound (about thirty acres) was completely wiped out; and the Pwo Karens and the Burmese, who had many structures destroyed or badly damaged. These three groups lost churches, schools, staff houses, and also the Ko Tha Byu High School auditorium, one of the finest of the Orient, which had a tower clock and chimes and a fine pipe organ. Also gone were a rice mill and a saw mill on a valuable river site.

The total value of these three compounds was at least \$600,000. This amount was, for the most part, the investment of Burma Baptists, whose record in self-support and in evangelistic outreach in other parts of Asia, as well as in Burma, is one of the most inspiring stories in Christian missions.

The Bassein Christians had been gathering funds against the day when their property would be cleared, and they could re-establish the Christian institutions needed so greatly for strengthening the churches and training leaders. Only recently was the property cleared by government action and returned to the Christian community. The Christians were required to take immediate possession of the land and to begin putting up semipermanent or permanent buildings.

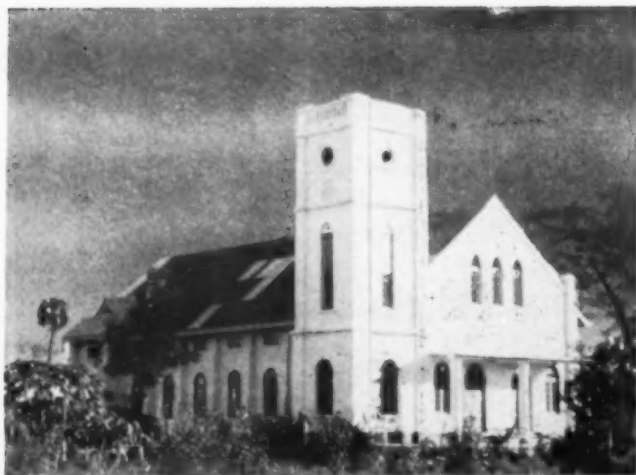
Turning now to what the three groups have done, we must not fail to note that the Sgaw Karen Christians



Sgaw Karen Compound: 1—Church. 2—Bible School. 3—Sunday School. 4—Assembly Hall. 5—Field Office. 6—High School. 7—Primary School. 8—Staff Quarters. 9—Dormitory. 10—Sick Room. 11—Dining Room. 12—Guest House. Sketch of dormitory, bottom

have long had a deep sense of responsibility. So their request to the American Baptist Foreign Mission Societies was only for a loan that would help them to get over the steep requirements of the first year and give them time to raise the money for their rehabilitation program. By June, 1959, they had secured enough funds to complete some of the semipermanent dormitories for boys and girls, and the Ko Tha Byu High School was able to reopen its doors. By the end of December, 1959, on the Sgaw Karen compound, where not a stick or stone remained of the earlier buildings, there had been erected twenty-four structures, including an assembly hall, a primary-school building, four dormitories, a dining room, a kitchen, storage space, six staff quarters, an association office. Completed also were roads, wells, and the fencing of the property.

In 1959, the Sgaw Karens spent a total of approximately Kyats 300,000 (\$63,000), more than two-thirds of which was raised locally. These figures represent the effort on the part of a church membership of



Pwo Karen Baptist Church

26,000 in 193 churches. This Christian group also maintains and supports thirty-two home-mission stations in the Bassein-Maungmya Association. A Bible training school, entirely supported by them, enrolls sixty-one students; and there is a hospital of thirty-two beds, with five health centers at various points in the district. This association maintains a field office, with a full-time secretary, a full-time treasurer, a full-time young people's worker, a home-mission secretary, and a secretary of the Woman's Society. The agricultural work has already been resumed in the Bassein area.

Detailed plans for the coming years indicate a plan to spend Kyats 200,000 (\$42,000) in 1960. Beginning in 1961, and running through 1964, a yearly plan has been made for the erection of a church building, a high school, a Bible school, and additional quarters for the staff and students, with equipment, roads, and wells. When this group heard of the possibility of some gifts from American Baptists, their response was that they would use the American gift toward their new church and the Bible school.

The Pwo Karen property, a short distance away from that of the Sgaw Karens, did not suffer so much, but the church and a number of other buildings were badly damaged and crowded with refugees for several years. In 1959, the Pwo Karen group had completed most of the rehabilitation of the church, a new school building, a science hall, and the fencing of the compound, at a total cost of Kyats 67,000 (\$14,000).

The present plans for the rehabilitation of the compound include a science building, classrooms, hostels, the association secretary's house, staff quarters, and a fence, totaling about Kyats 170,000 (\$36,000). This amount does not include the restoration of the prewar main school hall and the classroom building, which will cost approximately Kyats 300,000 (\$63,000), or even more.

The smallest Christian group in Bassein is the Burmese community. Many of us have been pleasantly surprised at the vitality and spiritual strength of the Burmese Christian community in Bassein through these trying years, and feel strongly that this community deserves all possible encouragement.

Near the end of the Second World War, a bombing raid swept this compound clear of buildings, and since

that time the school has operated in temporary buildings. Gradually, however, the Burmese Christian community has been able to replace temporary framework with better timber, and, with the help of a mission grant, six of the buildings now have metal roofs.

In 1959, this school had 1,383 pupils in twelve separate buildings. Some buildings, on prewar foundations, make use of old concrete floors, but fully half have only dirt floors. The Burmese Christians in Bassein plan a new two-story brick building to accommodate sixteen of the thirty-four classes. The estimated cost of Kyats 280,000 (\$59,000) includes only the bare buildings, without such items as electric wiring and equipment. The Burmese Christian community now has approximately Kyats 30,000 (\$6,000) on hand toward this building, and has been raising about Kyats 15,000 (\$3,000) a year.

This is a good record in view of the small size of the community (352 members in 1958) and other unfavorable factors. American Baptist gifts will encourage and warm the hearts of this small but significant group of Christians.

Only a relatively few of the Christians contributing to this rehabilitation effort are salaried and professional people. The greater majority are village Christians, impoverished after years of the Second World War and civil war in their area. Between 1942 and 1959, not fewer than 150 of these 193 Sgaw Karen churches had to be moved, or were destroyed and needed to be rebuilt. Last year, a great many villages throughout Burma, especially in this area, had to shift from isolated places, so that protection could be given to them. Some were given a matter of days to move, and many villages dismantled whole churches and Christian schools and moved them along with their household effects.

Bassein, the center of a great population area, is a natural Christian center. The Christian community is now facing new conditions and new needs, and the Christian program must be equal to the demand of the present and the future. The substantial buildings on all three compounds, which American Baptists are helping to make possible, will be adequate for the next twenty to twenty-five years. "The next generation," say Baptists of Bassein, "should have an opportunity to replace some of these buildings, if necessary."

Bassein needs strong Christian schools, one of the most effective Christian evangelizing agencies available. In 1958, a new government college was opened in Bassein. Students of the area will be required to begin their college work there. As the heaviest concentration of Baptists in Burma is in this area, provision for Christian work among students is imperative.

The Bassein Pwo Karen church, which was damaged and looted in war, and which subsequently housed refugees for several years, has now been rehabilitated. With debris cleared away, and its new coat of color washing, the shining marble plaque by the door reads "TO THE GLORY OF GOD" with new significance for the Christian witness in this place. In the hearts of the thousands of Bassein Christians is the warm glow of gratitude and thanksgiving to God for the Christian fellowship of American Baptists, who once more have proved the strength of "the tie that binds our hearts in Christian love."





West End of Boston, where Heath Christian Center was located. Buildings in this area are being demolished to make room for apartments and town houses that will rent from \$125 to \$350 a month

## THE EAST COAST STORY

By JOHN A. CRAIG

A STATEMENT from one of our Baptist state annuals reads: "... we have about twenty churches which are tending toward extinction. In several instances the few members who remain are mostly people advanced in life. No one comes to fill the vacancies made by death and removals, and, so far as appearances, it is only a question of time when names long familiar will be dropped from the lists of the associations. Some of these dying churches are in overchurched communities of very limited population. What to do for these churches which ought to be sustained, to promote their efficiency, and to enable them to meet more adequately the responsibilities which devolve upon them, is a most perplexing question."

That statement was written in 1898, but it sounds very modern. It could be written today with regard to many of our Eastern metropolitan areas. The big problem is not building new churches. Rather, it is finding new ways to strengthen the churches we already have. This, of course, is not to say that we are not building new churches; we are trying to meet all the needs of the growing communities. But we could list twenty churches in our area which are tending toward extinction.

Let us take a look at some of the problems, make some definite suggestions on how these problems can be met, and then consider what we are doing to meet them.

1. *The size and location of our church buildings.* Many of our church buildings are too big for the con-

gregations using them. We continue to hear, "When pastor So-and-So was here, this place was filled to overflowing." But the churches are not being filled to overflowing today. Buildings which seat 650 have fewer than 100 persons present. Buildings which seat 1,200 have 80 to 150 present. The situation is the same up and down the East Coast. Churches in Philadelphia, New York, and Boston are facing this very problem.

The location of churches is another problem. Years ago, denominations located their church buildings too close to one another. They were built in the days when public and private transportation was not available as it is today. The church served its immediate community. A mile radius was a good church parish. Even Roman Catholics in Boston are finding that some of their churches are too close together. There are Roman Catholic mission parishes in Boston where years ago there were strong churches.

2. *Our churches in the inner city have failed to become oriented to their changing communities.* Our churches have tended to become "islands" in the city, catering to the "tourists" who go to the inner-city church on Sunday from the suburban communities. The leaders of the church, the people who are its financial backbone, live from four to ten miles away. They attend on Sundays and on special occasions, but that is all. And when they do attend, they want their little island to be just as it was years ago. They do not want it cluttered up with the "natives" from the community.



So we have white congregations in predominately Negro communities. A church in Chicago had a taxi in front of the building on Sunday. If a Negro came, the church paid the taxi driver to take him to a Negro church.

The twenty churches tending toward extinction have been failing to serve their immediate communities.

3. *Lack of ministers who are willing to dedicate themselves to the work of the inner city.* Having spent most of my active ministry in our large cities and, in most cases, right in the community where I worked, I know some of the problems and sacrifices a minister makes when he lives in the inner city. If he has children, he faces the problem of whether he is being true to his responsibilities as a parent if he brings up his children in such an environment. He also faces the problems of the higher cost of living in insurance, taxes, and parking. Coupled with all this is the fact that the salaries in most inner-city parishes are much lower than those in the suburban churches.

As a result, there is a continual drain of good ministers from the inner city to the suburban churches. You even bump up against this problem in interviewing seniors graduating from our seminaries. They are interested in small-town or suburban churches, but not in inner-city churches. The problems of the inner city sound too complex: living conditions are not ideal for young families; and, in most cases, students seek higher salaries than inner-city parishes can pay.

4. *The interracial problem.* Many churches, both inner-city and suburban, tend to become self-righteous when they are ministering to two or three Negro families, or families of other minority groups. But what would a church do if more and more people of the minority races began to come in? This is the problem which faces many churches. The result has been that many of them have "taken for the hills." They have moved out, lock, stock, and barrel! Others are "holding the line." They may let a few into the church school and the week-day activities, but make no attempt to absorb minority groups into the leadership of the church.

How can we solve these problems? How can we begin to let the church be the church? We are glad that many churches are accepting the challenge. They are finding that the picture built up in the minds of people about minority groups is false. These churches are not being overrun by the minority groups.

Other churches are saying: "So what? If minority groups want to come, and the others do not want to stay, let's at least let the church of Jesus Christ be a Christian church, open to all, regardless of race or color."

**H**ERE are a few ways in which churches are trying to meet these problems:

1. They are becoming concerned about the responsibility of the laity to the community in which the church is located.

2. They are re-examining their standards for a successful church and a successful minister. The success of a minister is too often judged on the size of his congregation, the size of his salary, and the size of his church budget. A church with a small membership can be a

success in the inner city. Its success depends on what is happening to the people who live there.

3. Many churches are beginning to serve the people of their community, regardless of race or color. They are finding that if they start to absorb these people as they come, there is no problem. Rather, they discover new vitality in the life of the church.

In Boston, the Baptist City Mission Society faced a real problem when the Boston Redevelopment Authority took one section of the city—the West End—for a place to build a housing development for people of high income. For years the City Society, through Heath Christian Center, had carried on a work among the people in this crowded area of one-way streets. What was to be done with the staff? Should the society rebuild in another community and serve a limited area, or would it be better to decentralize the program and serve a wider area?

In 1957, a study of twenty-six churches helped the society to make its decision. As the reports were compiled, it became apparent that the real need in Boston was something to help the existing churches to serve the people in their communities who had no relationship to a Baptist church. So the City Society board voted to begin a decentralized program.

**D**URING the first period we carried out a pilot project, testing certain aspects of the program in one church. But the church was not completely sold on the plan. The pastor thought it was a good program, but was unable to get the idea across to the church. We finally withdrew from that church.

The next project was launched in four churches at about the same time. All four had approved the program and helped find volunteers to conduct the activities. All four churches are continuing in the decentralized program.

We have now expanded this program and are serving in thirteen different churches. The total enrollment in the twenty different groups is over three hundred.

What goes on in a program of this type? A single church will serve as an illustration.

The White Street Baptist Church in East Boston has about seventy-five members. The pastor is a student at Gordon Divinity School. The community is from 60 per cent to 70 per cent Roman Catholic. Some Protestant churches have folded up. Others have federated. This church now has the following groups meeting in its building: (1) group for primary boys and girls, with an enrollment of 21; (2) groups for junior boys and girls, with an enrollment of 45; (3) group of teen-agers, with an enrollment of 30. Total, 96.

Of this total number, some sixty-five are from the community. They had no relationship to the church before these groups were started. Others come from the housing projects, which are about two miles away. The church has purchased an old bus to transport the children from the housing projects.

The program for the boys and girls consists of stories, music, recreation, crafts, trips, and a worship period. Trained group workers help get the groups started. Recently, one of the groups was taken over by volunteers from the church, and it is hoped that next year one or two more groups can be handled by volunteers. The

trained group worker would just return once a week to counsel with the leaders.

What results are showing up in the life of the church? The morning worship service had averaged from fifty to sixty over the preceding three years. Today, its attendance is up to eighty. Many of the teen-agers, some of whom are Roman Catholics, are finding their way into the Baptist Youth Fellowship.

We must remember that this church did not become weak overnight, but had a gradual decrease over forty years. It will not regain its strength overnight; it will need time to rebuild. It will have to face the fact that many of its leaders who are now carrying the load will be moving from this type of community to the suburbs, and the hunt will be on for new leadership. However, with the courage, enthusiasm, and faith of this congregation, we are sure great days are ahead for it.

All thirteen churches can have similar results if they really work at the problems they face. The pastor is the key person. If he becomes enthusiastic over serving the community, as a rule the members of his congregation will follow his leadership. The membership must develop a concern for people and be willing to break through cultural and racial patterns.

With more and more public housing being built, the church must explore ways and means of serving the people in these areas. For the most part, Protestant churches are bypassing the people who live in housing projects; and, certainly, the people in housing projects are bypassing the church. No longer can we say: "The church is here. If they want to attend, they may." A sociologist has said: "Unless people moving into the great metropolitan areas are won to the church during the first six months, they are lost to the church."

**I**N BOSTON, another experiment is being tried. Soon a full-time visitor will be on the staff of the Baptist City Mission Society. This worker will call in the twenty-five housing projects in the city and try to relate the people in them to the nearest Baptist church. The worker will spend from four to six weeks in one project. When calling, the visitor will say, "I am from the First Baptist Church"—or whatever may be the name of the nearest church. The City Society will not be mentioned. Discussion groups will be conducted in the apartments of those who are interested. The visitor will make appointments to take people to church and introduce them to the groups with which they should be related. Again, progress is likely to be slow.

Years ago, pioneers started out across our country to conquer a new land. The American Baptist Home Mission Society was organized to bring the message of Jesus Christ to this new frontier.

Today, there is a new frontier in our American life—Megalopolis—the great metropolitan area. In a few years, from Portland, Maine, to Norfolk, Virginia, will be one great metropolitan area, with millions of people living in it. New churches will have to be built in the new suburban areas. But the real frontier in this whole problem is the inner-city church, which is surrounded with people of various cultures enmeshed in a materialistic and pagan philosophy of life. The battle to win America for Christ may well be won—or lost—on the city streets.



One of the crowded areas of East Boston, with its expressways cutting through densely populated sections



North End of Boston, where Bethel Christian Center serves a highly congested community, mostly Italian



Columbia Housing Project (1,504 families; 6,900 population). Nearest Protestant church over a mile away





Overseas missionaries and nationals at the Rochester convention

## Rochester, 1960

*A report of the fifty-third annual meeting of the American Baptist Convention, Rochester, N.Y., June 2-7*

By JOHN C. SLEMP

**I**F EVER a group of Christians were confronted by an idea whose time had come, they were the delegates and visitors to the fifty-third annual meeting of the American Baptist Convention, held in War Memorial Auditorium, Rochester, N.Y., June 2-7. Disturbed by the collapse of the summit conference in Paris, conscious of barriers that separate races and classes around the world, apprehensive over an ecumenical problem raised by one of their churches, and still not knowing what was to be the solution of the national-headquarters problem two full years after the Cincinnati convention authorized the project, American Baptists from across the nation assembled in Rochester to consider "The Things That Make for Peace." A great idea and its time had met in earnest encounter.

The net result, after five days of struggle, was one of the most satisfying, most forward-looking, most unifying conventions in the life of American Baptists. Those who went to Rochester looking for a disgraceful fight were, fortunately, disappointed. In word and in action, American Baptists once again said to one another and to the world, in the spirit of Amsterdam, when the World Council of Churches was organized: "We intend to stay together." And they said also: "We dedicate our lives afresh to 'the things that make for peace,' among ourselves, in our own land, and throughout the world."

### *Action on Headquarters*

The first major action of the convention was to implement its decision, in Cincinnati, 1958, to establish

its national headquarters at Valley Forge, Pa. In dealing with this important matter the convention acted in the best traditions of Baptist democracy.

General Secretary Edwin H. Tuller first presented Architect Vincent G. Kling, who in turn showed color slides of the proposed buildings and explained the potential function of such a headquarters in the life and work of American Baptists.

Dr. Tuller then reviewed the facts relating to the headquarters project, a printed statement of which had been placed in the hands of the delegates. He mentioned in particular the decision at Cincinnati; the subsequent reaffirmation of that decision by the General Council at a conference in which the executives of all the participating boards and agencies had a right to speak; and a more recent request of the boards of managers of the American Baptist Foreign Mission Societies for further direction, in view of the extra expense the building project would impose upon them—requiring funds greatly needed for their ongoing missionary work.

With this background clearly outlined, Matthew W. Hill, of Olympia, Wash., presented, and moved the adoption, of the General Council's resolution that the boards of managers of the Foreign Mission Societies be authorized "to make the commitments and arrangements, including the lease and loan agreements, necessary to participate in the Valley Forge project." Joseph I. Chapman, of Pontiac, Mich., seconded the motion.

There followed a period of discussion, during which several persons spoke, some for, others against, the motion. Then, with time for that item of business rapidly running out, President Herbert Gezork, president of



Andover Newton Theological School, called for a show of hands, either to vote on the motion at that time or to carry it over to the close of the evening session. All over the auditorium, hands went up quickly in favor of settling the issue then and there; and when the motion was put, an overwhelming majority of "Ayes" resounded enthusiastically. There were only a comparatively few faintly uttered "Noes."

Other resolutions adopted authorized the General Council to proceed with the construction of the headquarters buildings; pledged "so much of the undesignated funds of the Unified Budget as may be necessary to secure the loans needed"; and authorized "that a program be immediately inaugurated to raise approximately \$2,225,000 in equity money . . . prior to occupancy of the buildings, estimated to be in the spring of 1962," thus eliminating the necessity of a ten-year bank loan.

And so was brought to a harmonious climax the dream of many years for a national denominational headquarters, which would express and help to increase the unity of American Baptists in the furtherance of their world Christian mission. Many delegates expressed confidence that the \$8,500,000 headquarters will be a worthy symbol of that unity.

### *The Wichita Issue*

A second major item of business considered by the convention—one which many observers had thought would precipitate a denominational fight of embarrassing dimensions—was the demand of the First Baptist Church, Wichita, Kans., F. B. Thorn, pastor, to the effect that the convention sever its relationship to the National Council of Churches. That church had charged that the National Council had left-wing tendencies, that it sponsored the concept of a superchurch, and that it held theological beliefs contrary to traditional Baptist beliefs and practices.

At the business session Saturday morning, June 6, the delegates received two mimeographed resolutions: one by the General Council, and one by the delegates from the Wichita church. Time for considering the issue had arrived.

Charles R. Bell, Jr., of Pasadena, Calif., chairman of the program committee, made a statement regarding an agreement which had been reached relative to the debate on the two resolutions—who should speak, and for how long. President Gezork indicated four basic rules that would be followed; courtesy in all things, one thing at a time, minority to be heard, majority to prevail.

General Secretary Tuller then gave the background of the issue behind the two resolutions, the essential facts of which were contained in a letter addressed to him, dated March 16, 1960, and signed by the moderator and the clerk of the Wichita church. Copies of this letter were in the hands of the delegates. The main thrust of the letter was to inform Dr. Tuller that the church had instructed its finance committee "to immediately withdraw any and all financial support to the American Baptist Convention or to any of its affiliated organizations that support it under the Unified Budget of the First Baptist Church for the reason that the said American Baptist Convention and its affili-

June, 1960



Charles R. Bell, Jr., (left), Herbert Gezork, and Carlyle Marney as one session is about to get under way



Robert G. Johnson holds Judson's Burmese Bible. Looking on: Mrs. Johnson and Mr. and Mrs. Clifford Gilson



National Council of American Baptist Women meets on Thursday, June 2. President: Mrs. Stanley I. Stuber

ated organizations are apparently in full support of the policies and plans of the National Council of Churches and that these policies and plans are not in accordance with the faith and practice of the First Baptist Church of Wichita, Kansas."

Concisely, forthrightly, Dr. Tuller spoke of efforts to settle this problem, both before and during the Rochester convention, and stated that the Wichita church had a right to be heard on the convention floor.

Presentation of the two resolutions and discussion of them followed immediately—in an orderly manner, in an atmosphere of courtesy and parliamentary dignity. At the conclusion of the debate the chair called for a show of hands as to whether a vote on the resolutions should be made at that time or postponed. The vote to end the debate was almost unanimous.

First to be voted upon was the Wichita resolution, which (1) would have limited American Baptist membership in the National Council of Churches to the individual churches that "unofficially" channeled designated funds to it; and (2) would have imposed censorship on denominational literature "to insure that no lessons on or promotion of the ecumenical movement appear in the publications that are used in the churches." When the chair called for a voice vote, the motion to adopt this resolution went down in resounding, crushing defeat.

Then came the action on the General Council's resolution, which had been presented by Henry D. Coulter, of Billings, Mont., and supported by Ellis J. Holt, of Pittsfield, Mass., and Joseph I. Chapman, of Pontiac, Mich. It was passed by an overwhelming majority. The full text of the resolution as adopted is as follows:

WHEREAS, from the beginning American Baptists have stood in the forefront of co-operative Christianity, repeatedly reaffirming our American Baptist position as a part of the National Council of Churches, and

WHEREAS, distinguished American Baptists in our times are providing trustworthy leadership in national, state, and local councils of churches in complete consistency with our historic position,

*Be it hereby resolved*, that we reaffirm our participation in the National Council of Churches and our faith in its purposes, policies, and leadership.

In keeping with our basic Baptist principle of the autonomy of the individual church, we also reaffirm the right of any local church to express dissent and to withhold its financial support from the National Council of Churches. Provision shall be made whereby individual churches, if they so desire, may indicate that they are not affiliated with the National Council of Churches through the American Baptist Convention, and that such churches shall be so listed in the annual year book of the American Baptist Convention.

Once again, Baptist democracy and Christian fraternity had prevailed. There had been free, unhampered discussion. Opposing points of view had been forcefully, ably presented. But there had been no distasteful rancor, no disgraceful fight.

Asked to comment on the handling of this issue, several delegates expressed complete satisfaction, and quickly praised the statesmanlike behind-the-scenes work of the General Council, President Herbert Gezork, General Secretary Edwin H. Tuller, and Program Chairman Charles R. Bell, Jr. It was apparent that a



President Gezork addressing open session

sense of unity prevailed in the American Baptist Convention, to a degree that had not been manifested in many years. There was no turning back of the clock of Christian progress—not at Rochester in 1960. Many believed that what had happened, as the apostle Paul would have phrased it, had "turned out for the furtherance of the gospel."

For the record it should be stated that four days before the vote on the Wichita issue was taken, the board of managers of the National Council of American Baptist Women reaffirmed their belief in the ecumenical movement and said that American Baptists "should continue to play a leading role within the National Council of Churches."

### *Facing Up to the Issues*

Back of these important actions was a sense of denominational unity and singleness of purpose that had been gaining momentum since the opening session. At that session, President Gezork had gone to the heart of the problems before the delegates. Recalling that as a boy in Germany during the First World War he had seen enough death and destruction for a lifetime, and that during the Second World War his parents had died lonely deaths of cold and hunger between the German and the Russian lines, he spoke of the horrors of war, especially of a nuclear war, whose horrors would be unprecedented. But Dr. Gezork saw more than the horrors of war involved in the present world crisis. "For," said



ing operation in War Memorial Auditorium

he, "we face not only the threat of an unprecedented war, but also the threat of an unprecedented tyranny—a soul-murdering system that aims at the elimination of all faith in God, the annihilation of the Christian church, and the complete surrender of all freedom to the goals of the Communist world revolution." And so there is little wonder that many Christians have come to consider peace among the nations as the paramount issue of our time, and understandable that thoughtful persons widely disagree as to what should be done about it.

Turning to the area of race relations, Dr. Gezork urged that the church begin with itself, overcome all forms of discrimination in its own life, lest it make a mockery of the gospel and crucify its Lord again "upon the cross of our pride, our arrogance, our selfishness."

With reference to working with other religious groups in the ecumenical movement, came these prophetic words: "I believe with deep conviction in the vital importance of our Baptist witness—our emphasis upon the authority of the Scriptures, a regenerate church membership, freedom of conscience, separation of church and state. . . . I shall, with God's help, always remain a faithful Baptist. But I cannot ever again be an isolationist Baptist."

Then Dr. Gezork challenged his hearers to become peacemakers between God and man through a gospel "that offers salvation to the whole man in all his human relations—family, community, nation, and world."

So was sounded the keynote of the Rochester con-

vention. These were some of the issues that American Baptists had come to Rochester to consider.

### Reinforcements Galore

President Gezork did not stand alone in the basic Christian principles and convictions which he had expressed at the opening session. Standing by his side on the platform were August M. Hintz, pastor of the North Shore Baptist Church, Chicago, Ill., preacher of the convention sermon; Carlyle Marney, pastor of the Myers Park Baptist Church, Charlotte, N.C., speaker at the Chapel Hour; Samuel H. Miller, dean of Harvard Divinity School, Cambridge, Mass., convention lecturer; and scores of other speakers. And standing beside him also were a host of loyal, devoted, world-minded delegates and visitors from the more than six thousand churches of the American Baptist Convention.

In a sermon on "Agents of Reconciliation," based on 2 Corinthians 5:18, Dr. Hintz said: "It isn't enough to talk of love of neighbor and enemy in the pious atmosphere of a convention of lovely people. What do you do about the neighbor who shouts insults at you, the businessman who pulls a fast deal at your expense, the thug from the slums who molests your daughter? It isn't enough to sit in the church's ivory tower and outline ideals for others to live by. No, down there in the back alley the way of reconciliation must be made flesh and dwell among men."

A fresh new voice in American Baptist circles was heard in three Chapel Hour addresses by Carlyle Marney, whose North Carolina church is affiliated with both the American Baptist Convention and the Southern Baptist Convention. In one of these addresses, "The Recovery of Courage," Dr. Marney called attention to the "deadly timidity" that characterizes the churches of America—churches that "bring up their big guns over relatively small matters, but exercise the timidity of approaching death over anything of major importance." We Christians, he declared, "find it grossly uncomfortable to run the risks of being out in front in anything; to go counter to our cultural patterns; to cut across established class lines." The church has lost its courage, and without its courage it has "no new word to utter, because it has no fresh word from God, and expects none."

How, then, is the church to get its courage back? When it is willing to face change in the same spirit that science faces change. "The principles of faith are eternal," said Dr. Marney, "but the expression of those principles, . . . must change, develop, seek new forms." Further, the church will regain its courage when it recovers Christ, the source of its authority. "When the church speaks for Christ it will forswear social acceptance, because it will speak of things that are not socially acceptable. It will forego any insurance of tranquillity, because it will be dealing with matters that are turbulent."

In "The Practice of Religion in a Technological Age," one of three lectures, Dean Miller warned that, "shocking as it may seem, Christianity is not the guaranteed possession of any people." It may be lost, even after it appears to have been firmly established, as in North Africa in the fourth century. It could be lost today. Said the speaker: "Numbers might increase, churches multi-





A few of the 1,384 ministers at a luncheon sponsored annually by Ministers and Missionaries Benefit Board

ply, popularity spread, activities burgeon, and all the rights and sanctities be honored—yet the heart of it might have gone out of it. . . . Institutions, like men, may win the world and lose their souls. What could happen, because it has so often happened, is that quietly, unobtrusively, surreptitiously, under all the forms of Christianity, a new spirit, quite foreign to the Christian faith, might creep in and take its place.”

Dean Miller warned that the Christian faith will need more than lip service if it is to survive in a technological age. Said he: “A sharp discrimination between the ways of the spirit and the ways of this particular world in which we are living must be firmly made. . . . Insight and courage are essential, and unless they are diligently practiced there is little likelihood that Christianity will be able to resist a gradual absorption into the sub-Christian mores and patterns of our machine-made culture.”

With expressions of Christian faith and courage such as these, shared by the large majority of the delegates assembled, the convention was prepared, not only to think and to talk about the things that make for peace, but to do something about them. And it did!

### *Dedication of Missionaries*

As always in meetings of the American Baptist Convention, the session devoted to the dedication of missionaries had by far the largest attendance. The huge auditorium was almost filled.

Dedicated at this service were forty-two new missionaries. Of these, twenty-six were presented by the Associated Home Mission Agencies (including the American Baptist Home Mission Societies, thirty-five state conventions, sixteen city mission societies, and the Board of Education and Publication), and sixteen by the American Baptist Foreign Mission Societies.

Seated on the platform were thirty or more retired missionaries. After they were presented individually, and their fields and years of service indicated, the large audience gave them an enthusiastic, heartwarming ovation. Years of service ranged from five to more than forty years each.

Introduced also, as they marched into a center-stage



Rosa O. Hall Award winners: Maurice R. Entwistle and Clifford R. Bohanan. Next to her husband is Mrs. Entwistle. Others, left to right: Mrs. Wilmer Hussey, member boards of managers, American Baptist Home Mission Societies; Paul O. Madsen; and Clayton L. Pepper

spotlight, were a hundred active missionaries on furlough and Baptist nationals from overseas. Many of these were dressed in the costumes of the lands in which they now serve.

### *Goals for Action*

Consideration of resolutions—goals for action—occupied several hours of the time allotted to business.

In relation to what was called “the wider fellowship,” the convention affirmed that “such organizations as the Baptist World Alliance, the World Council of Churches, and the National Council of Churches are instruments which we helped to create in the interest of more effective witness and service,” and urged the churches “to continue their co-operation with these instruments.”

In a strong resolution on race relations, a section on nonviolent resistance, with one attempt to delete and one to amend it, was adopted as presented, as follows: “Throughout the nation, students (Baptist and non-Baptist) have sought to demonstrate their concern for equal opportunities by methods of nonviolent resistance. We support these young people and encourage adults to bear witness to their concern in creative techniques.”

The convention reaffirmed the historic Baptist stand on the separation of church and state, expressed its faith in the public schools, and urged resistance to encroachments on public funds for the support of parochial schools, including transportation of pupils, free textbooks, salaries of teachers, and the purchase, building, or repair of property.

With reference to national elections, the delegates affirmed “the right of individuals to aspire to all public offices, regardless of their race, creed, color, or sex,” but insisted that “it is not only our right, but our duty, to determine how various candidates stand on all issues of American life.”

In other resolutions the convention recommended that the churches make a serious study of the current “population explosion”; urged more liberal immigration legislation; recommended more emphasis on alcohol



William H. Rhoades (center, right) shaking hands with Robert A. Fisher, missionary appointee to El Salvador. Looking on (left to right): Josie Childs and Eleanor I. Anderson, Mather School; Eleanor E. Dow, missionary; Rev. and Mrs. N. Beauchamp, Spanish-American work

education in home, church, and school, and support of legislative restrictions in the advertising of beverage alcohol in publications, radio, and television; favored, with adequate enforcement controls, the cessation of nuclear tests and the reduction of armaments; called for support of the United Nations and its agencies "to the fullest possible extent, not as a substitute for national policy, but as an instrument for the settlement of international differences; urged the Government to make efforts to speed economic growth in underdeveloped countries; declared Communist and other totalitarian regimes to be contrary to Christian conscience and democratic principles of free government, and expressed opposition to any regime which by its actions degrades human personality, and in which basic human liberties do not exist.

### Of Many Things

One of the memorable hours of the convention was that devoted to the report on the Christian Higher Education Challenge (CHEC), when it was dramatically revealed that pledges totaling \$8,214,367 had been received, substantially exceeding the goal of \$7,500,000. A huge scroll, used as a platform backdrop, listed the names of 3,229 churches that had participated in the project, and Ronald V. Wells, codirector, with Edwin H. Tuller, of the project, announced that nearly six hundred additional churches had made plans to participate this fall.

The report of the finance committee showed a total of \$9,968,439 in Unified Budget receipts for 1959, an increase of \$386,548 over the preceding year, but \$272,880 below the goal for 1959. The budget for 1961, proposed by the committee and adopted by the convention, calls for a total from all sources of \$10,800,000 which, said the finance committee, is "the barest minimum required in order to carry on our present denominational program."

A Love Gift of \$573,291.61, which American Baptist women made to the general work of the denomination,



Notables (from the right): the Tullers, the Rhoadeses, the Willinghams, Mrs. Richard Hoiland, and . . .

in addition to their regular contributions through their churches, was announced at the meeting of the National Council of American Baptist Women on June 2. This amount was \$27,000 higher than it was last year.

Rosa O. Hall Awards, which the American Baptist Home Mission Societies present annually in recognition of outstanding service in town and country work, went to Clifton R. Bohanan, pastor of the Genoa Federated Church, Genoa, N.Y., since 1955; and to Maurice R. Entwistle, pastor of the First Baptist Church, Blossburg, Pa., since 1944.

Through the American Baptist Scholarship Program, 150 high-school seniors were listed on this year's scroll of Honor Roll Scholars. Of this number, eighty-nine were awarded scholarships ranging from \$150 to \$500 a year. Five new scholarships were awarded out of funds provided by CHEC.

Launched at the opening session was the second year of the Baptist Jubilee Advance, which will be devoted to the "Mission to the Local Church." Kenneth L. Cober, executive director of the division of Christian education of the Board of Education and Publication, will serve as chairman.

Leader of the singing throughout the week was Lester H. Case, minister of the Covenant Baptist Church, Detroit, Mich.

Action on reorganization, scheduled for this convention, was postponed until next year.

Convention officers elected for 1960-1961 were: President, C. Stanton Gallup, of Plainfield, Conn.; First Vice-President, Roger L. Fredrikson, of Sioux Falls, S. Dak.; Second Vice-President, Mrs. Wade H. McKinney, of Cleveland, Ohio; Treasurer, Charles H. Read, of Ridgewood, N.J. (A list of other officers will appear in our September issue.)

Registrations: 3,398 delegates and 2,108 visitors; total, 5,506.

Future meetings: 1961, Portland, Oreg.; 1962, Philadelphia, Pa.; 1963, Detroit, Mich.; 1964, Atlantic City, N.J.; 1965, San Francisco, Calif.

Convention preacher, 1961: Curtis R. Nims, of the First Baptist Church, San Francisco, Calif.; alternate, Russell H. Bishop, of the First Baptist Church, Cleveland, Ohio.



## AMONG THE CURRENT BOOKS

**BROTHERS OF THE FAITH.** By Stephen C. Neill. Abingdon Press. \$4.00.

If it is true that an institution is but the lengthened shadow of a man, then the best insight into the nature of an institution is to be gained through the life of the man behind it. And if that aphorism applies also to the great movements and events of history, we may affirm that these movements and events are but the lengthened shadows of the men who made them possible. With that thought in mind, Stephen C. Neill, for many years associated with the ecumenical movement, tells the story of that movement through the lives of the men who made it what it is today—John R. Mott, Nathan Soederbloom, William Temple, Willem A. Visser 't Hooft, G. Bromley Oxnam, William Paton, Bishop Azariah, and others. The result is an easily read and highly informative book. In a day when there is widespread confusion with regard to the objectives of such expressions of the ecumenical movement as the National Council of Churches of Christ in the U.S.A. and the World Council of Churches, this authentic story of its origins is highly important. Pastors and others whose interests are centered in making the gospel effective in every part of the earth and in every area of life should read this book and encourage others to read it.

**THE QUEST FOR CHURCH UNITY.** By Matthew Spinka. The Macmillan Company. \$2.50.

The substance of this brief book was originally delivered as the Carew Lectures for 1958 at the Hartford Seminary Foundation. It is the best summary of the ecumenical movement and at the same time a critical appraisal of it. Regarding the quest for unity as exceedingly beneficial, the author, who is a church historian, knows that the grandiose dream of a united Christendom cannot at present—if ever—be fully realized. This is because the Roman Catholic and Eastern Orthodox Churches are not going to be hurriedly converted to Protestantism. Why, then, should Protestantism attempt to make one Protestant church which agrees theologically? There is an ecumenity that is limited and possible. It is a federative structure, which may gradually be made more effective. Where churches can unite, they should. Where they cannot unite organically but can work together, it is important that they do so. Progress

has been made in this field, and will be made, if men are willing to progress slowly where progress is possible. Real unity is a spiritual entity, not an external organization.

**A BOOK OF EVERYDAY PRAYERS.** By William Barclay. Harper & Brothers. \$2.50.

**CALM DELIGHT.** By Elsie Chamberlain. Doubleday & Company. \$2.50.

**WITH CHRIST IN THE UPPER ROOM.** By Lynn James Radcliffe. Abingdon Press. \$1.50.

Here are three books for devotional reading. *Everyday Prayers* gives two prayers and a Scripture reading for each day of a month, and additional ones for four Sundays and for special days and special occasions, plus a list of Bible readings throughout the year. *Calm Delight* is designed to start the reader thinking, perhaps praying, each day of the month. *With Christ in the Upper Room* contains seven sermons or meditations built on the first Lord's Supper.

**THE DARK ROAD TO TRIUMPH.** By Clayton E. Williams. Thomas Y. Crowell Co. \$2.75.

Clayton E. Williams has been the longtime pastor of the American Church in Paris. These are Passion Week sermons, including meditations on the Seven Words from the cross. There are two sermons for Palm Sunday, two for Maundy Thursday, nine that have to do with Good Friday, and three Easter sermons. Here is a minister with an original mind, who takes this material that men have been dealing with for years, and strikes new fire in it. The insights in this volume come out of a rich pastoral experience. The book proves again that a man has to be more than consecrated to deal adequately with the greatest themes of the faith; he has to have a questioning mind and he has to be intelligent.

**TRAIN UP A CHILD: Educational Ideals in the Ancient World.** By William Barclay. The Westminster Press. \$4.50.

Christianity was born into a world of several cultures. This book is a careful study of the methods and ideals of elementary education among the Jews, the Greeks (Spartan and Athenian), and the Romans. While it might be thought that Christians should have nothing to do with pagan culture, the

fact of the matter is that the educated leadership of early Christianity was schooled in the knowledge of the Greeks and the Romans and, of course, was at home in the Hebrew culture, of which Christianity was the child. There was no better educated group of men in the Roman Empire than the Christian apologists. Far from being ignorant and unlettered men, they were among the most widely read, the most carefully trained, and the most highly intellectually equipped of their day and generation. Christianity, in its early days, looked to the culture of the world around it to train its adherents intellectually. The last chapter in this interesting book is called "The Child in the Early Church." The New Testament does not suggest any specifically Christian training for a child. Rather, it looks to the home to give the child guidance, and, as a matter of practice, Christian children were brought up in the ordinary secular schools of the Roman Empire. Among the interesting appendices in this book is one on "Child Exposure in the Ancient World."

**365 WINDOWS.** By Halford E. Luccock. Abingdon Press. \$2.00.

These are meditations, one for every day in the year, which take two minutes to read. They consist of a brief Scripture reading, a paragraph or two, and a sentence prayer. The meditations appeared originally in the *Christian Herald*. The author was for many years professor of preaching at Yale Divinity School, and still contributes the "Simeon Stylites" column to *The Christian Century*. He is a stimulating thinker and writer, and anyone who uses these materials for devotional reading will find many self-starters for his thought and spirit for the day and throughout the year.

**YOU CAN HAVE A NEW LIFE.** By Everett W. Palmer. Abingdon Press. \$2.25.

The ambition of every normal person, to get the most out of life, may lead to disaster if one is motivated by unworthy purposes. This book is a sound guide. Its premise is that all noble desires come from God and, therefore, a new life develops, not only through learned techniques and acquired skills, but by complete dedication to God. A new life is found, not by education, but by dedication; not by suppression, but by surrender; not by using others, but by being used of God. Christian truths and psychological principles are happily blended in this practical discussion on such problems as worry, temptation, loneliness, sorrow, and resentment.



# Ideas • Plans For Growing Churches

## Behind the Scenes in Field Activities

By HAAKON KNUDSEN

**S**CHEDULES OF APPOINTMENTS are set up by field activities department, of the Council on Missionary Cooperation, for many ministers and missionaries to speak in the churches of the American Baptist Convention. These people come from all parts of the world.

In 1959, more than thirty overseas guests were assigned to group meetings of all kinds, as well as to churches. It has been an interesting experience to get acquainted with these people, and through them to learn something of the Baptist work in other countries.

Not all overseas guests are good public speakers, and the mission agencies are careful to release only those who give promise of being interesting and effective in their public presentations. Even so, one runs into some unique experiences with these people.

### Unique Experiences

Some time ago, a student from Burma was going to lunch with the director of the field activities department. While waiting for the traffic light to change, he noticed that the traffic light indicated "Don't walk." The only alternative this man knew was "to run," and it had to be pointed out to him that that was a rather foolhardy interpretation.

One guest from Finland could preach in Swedish but had never before preached in English. This important fact was established *after* a rather full schedule of appointments had been set up for him. It was too late to cancel the assignments, and it was almost too much to expect that he master the English language in just a few weeks. But he began to read aloud from the English Bible, daily newspapers, and denominational literature.

When the reports came in from the states where he had spoken, they were all good, even enthusiastic.

A Baptist national from South India greeted us one day with exclamations of appreciation for our prayers in his behalf. He said that he was so grateful for our having prayed for his safety, that he even had written letters back to India regarding wonderful answers to prayer.

It is true that all deputation speakers are our special concern, but it was not quite clear why this friend was so enthusiastic about our prayers for him. Then, after having read the headlines in the newspaper, it became clear when we saw that his itinerary, calling for a flight on a certain United Air Lines plane—Los Angeles to Chicago—was changed so that he could take a train instead and see the scenery enroute. The plane collided mid-air with another plane over the Grand Canyon. He was certain that it was my prayer that saved him. I did not remember praying about that particular portion of his itinerary, but I do remember thanking God afterward.

### Special Guests

Currently in the United States and among others soon to be here, speaking under field activities' direction, are: Wilfred Jarvis and Alan Prior, both of Australia; Sven Ohm, of Sweden; Mrs. Ayako Hino and Namio Fuse, both of Japan; Naw Eh Wah and Naw Sharo Kyaw Dwe, both of Burma; and P. Moasosang, of Assam.

### It's All in the Kit!

The complete story of the Love Gift (see photo), including program material, an offering box, and a pictorial promotional leaflet, has been

produced for your use by the National Council of American Baptist Women. The cost for some eighteen pieces of program material, printed on pastel-colored paper, neatly enclosed in a blue folder, together with clasp envelope for mailing, is only \$1.25. You will want it for your house parties, meetings, and summer conferences. Order now from the department of literature. Another packet plan of interest is "New Literature," to which 215 more Baptists have subscribed since the turn of the year. Are you one of the subscribers on its mailing list? "Primer on Women's Love Gift," which is in the kit, is available at 25 cents a copy. Promotional leaflets are free upon request.

### Film of the Month

The motion picture *The Unfinished Task*, a dramatic feature-length film, is designed to win support for stewardship and missionary programs and to encourage young people to enter full-time Christian service.

John Bradford, an engineer, has his dreams shattered when his son announces that he will not join his father's firm but plans to prepare for the ministry. After attending seminary, Jim accepts an assignment to the mission field in Southeast Asia. The elder Mr. Bradford is unreconciled to his son's choice of his life's work.

Eventually, Jim is stricken with a tropical fever and his father rushes to his bedside. The fever proves fatal, but just before death Jim presents his diary to his father. The record of Jim's work in the diary helps Mr. Bradford to see the needs of worldwide missions. He begins to realize that every Christian has a job to do in helping to proclaim Christ to the unchurched millions, so that the "unfinished task" of bringing Christ to the world may be fulfilled. The showing time is 72 minutes. Rental, \$22.50.

Order from the department of literature.

### Andrew—the Model

Andrew might be considered as a model for Christians who want to witness for Christ. We do not have much information about him, but even the little that we do know of him perfectly paints his character. Andrew was one of the most attractive persons in the apostolic band. He had two unusual characteristics. Andrew was always prepared to take second place; again and again he was identified as Simon Peter's brother. It is clear that Andrew lived under the shadow of Peter. He was not of the "inner circle" of the disciples.



The above is the complete story of the Love Gift. Eighteen pieces for \$1.25

He was one of the first to know Christ, so, he could have rightfully demanded a foremost place with the others. But this never occurred to Andrew. He was quite content to stand back and let others have the limelight. All that mattered to him was the privilege to know Jesus and serve him. Andrew is the patron saint of all who would serve humbly and loyally as Christian witnesses for their Lord.

The second thing which is characteristic of Andrew is that he was always introducing others to Christ. There are only three times in the gospel story when Andrew was brought to the forefront—when he brought his brother Simon Peter to Jesus (John 1:40-41); when he brought to Jesus the boy with the five loaves and two small fishes (John 6:8-9); and when he introduced the inquiring Greeks to Christ (John 12:22).

It was Andrew's great joy to bring others to the Lord of life. His one desire was to share the "glory" of the presence of Jesus. He was the man with the missionary heart—a living, eager witness. Having found for himself the friendship of Christ, he spent all his time telling others of this friendship.

Andrew is our great example in that he could not keep Jesus to himself! "We have found the Messiah . . . Christ" (John 1:41). From that time on, Andrew kept busy finding others to bring to Christ.

Why not have an "Andrew Club" in your church? Many great churches of our day do have such groups, radiantly expressing the spirit of this self-effacing first-century Christian.—C. H. NORTHROP. Adapted from *Montana-Idaho-Utah Baptist Messenger*.

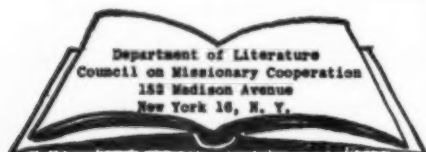
### From Our Library Shelf

"The real democratic American idea is not that every man shall be on a level with every other, but that every one shall have liberty, without hindrance, to be what God made him."

—HENRY WARD BEECHER

### Anonymous Corner

From "south of the border," a Woman's Missionary Union, nurtured by our Unified Budget, recently sent five hundred dollars as an annual gift to support ongoing American Baptist work.



## Co-workers Over the Seas

American Baptist Foreign Mission Society  
Woman's American Baptist Foreign Mission Society

### Rip Van Winkle, Indian Style

By HERBERT C. LONG

[The first part of this story appeared in May MISSIONS, pages 28-29. Ram had fallen asleep on his mat in Khargpur before setting out the next day for Midnapore.]

#### Part II

ON THE STATION PLATFORM Ram paused at the bookstall, attracted by the large number of magazines on display, most of them with attractive pictures in color on the cover. What an array! They were written in Bengali, Oriya, Hindi, Urdu, Tamil, English, and several other languages he could not make out. In his boyhood there was nothing but a few newspapers and magazines in English and some odds and ends like padlocks, combs, and writing material. He expressed his surprise to the shopkeeper.

"Yes," he replied, "nowadays in towns nearly everybody reads. Of course, out in the country there hasn't been much change yet, but the Government aims to have everyone reading in another forty years."

While the old railway bridge on the way to Midnapore looked much the same as it used to, it had acquired a companion bridge, built during the last war for the large number of autos now in evidence. Bullock carts were fewer and about the only patrons of the old ferry.

On the Midnapore station platform he saw a pile of newspapers, English and Bengali. "About fourteen hundred," the man answered to his query. "These young men will distribute them through the town. When Mahatma Gandhi was leading the struggle for full independence, many people became interested and began to read newspapers. Before that only a few got papers and those by mail."

#### Old and New Scenes

Ram stopped in his tracks when he saw the parking lot. Only one of the old wooden gharries! None of the former miserable, skinny ponies whose worn-out harnesses were patched with bits of string and wire! Instead, a long line of cycle rickshaws and a fine new motor car, resplendent in its bright paint and chrome, met his eye.

As he approached the mission area, he saw two big buses, loaded with school girls, drive up to the school building to which had been added two large wings and other buildings since his day. The thatched cart shed, which housed the bullock cart the single women missionaries used in days of yore for visiting homes and shopping in the bazaar, had been replaced by a fine brick garage.

He was sure that the grey-haired man approaching him would know about the past he knew. The little bazaar schools had been closed for twenty years! The buses now brought girls to the big mission school, which enrolled over five hundred pupils and was recognized far and wide as one of the best in the province. He was keenly disappointed to learn that the missionary he wanted so much to see had recently returned to the States to retire after having given over forty years of service. An Indian teacher was in charge of the school in her place, a teacher who had received her master's degree in the States.

People surely get around these days, he thought. More than that, because when he lived here girls were not allowed out of the house after they were ten or eleven years old, when they were old enough to live with their husbands in their mother-in-law's house! Seeing his astonishment at their freedom, the grey-haired man added: "If you go along the road in front of the city college at school time, you will see about as many girls as boys going to school with a few of the young ladies attending college classes."

"Incredible, I should say, if I had not already seen so many great changes. But I must be going on so that Jagat Babu (Babu means "Mr.") can put an extra handful of rice in the pot for me."

When his old friend Jagat Babu finally recognized him, they embraced in good Indian style, breast to heart,



cheek to cheek. Jagat's years of faithful service in the Government telegraph department had enabled him to build a comfortable home for retirement. Jagat was a Santal, but Ram was to hear that his oldest son was professor in a Christian post-graduate school for training teachers. It was once believed, though the Santals are a substantial people, that they were not capable of pursuing advanced studies. What he said was, "Very good, indeed. What degrees did he have to get such a good post?"

"B.A., of course; then B.T. (bachelor of teaching), and following that he got a scholarship to study in America. He is one of three in our mission to go—one Bengali, one Oriya, and one Santal."

"When we were boys no Santal had ever graduated from college."

"Let me tell you the rest. In olden days very few fathers were even literate. Now in the Christian community there are several college graduates. A girl from Bhimpore station has become a full-fledged doctor, graduating from one of the finest medical colleges. Two or three other girls have B.A. degrees. A number of boys have theirs. The high school at Bhimpore, which didn't exist in your day among us, has laid foundations for college study. You should go to Bhimpore again. Go to my brother's house."

#### More New Sights

Twenty miles seemed a long distance to walk, so he spent one of his carefully saved rupees for bus fare. Purna Babu showed him the high-school buildings, the hostels, football fields, the workshop for carpentry, the girls' junior high school, and the hostel with a chapel near by, under the big spreading banyan tree. Ram was puzzled about the boys' hostels, one for Christians, one for non-Christians.

"Well, there used to be about eighty non-Christians in their building; five years ago they got down to eight, and now it is used for something else. For one thing, new high schools sprang up all over the district after India's independence. More important was the change of attitude on the part of the Bengalis, the Hindus with caste to observe. They began to welcome these boys whom they formerly regarded as untouchables. Moreover the Government now gives them scholarships. Formerly, almost no Santal boy would go to a Bengali school."

He learned that the big brick and plaster buildings beyond the headmaster's house had been erected by Government to house orphans following the famine and tidal wave of 1943. The Government provided funds, and the missionaries and their Indian col-

leagues cared for about one hundred homeless boys and girls until they grew up or relatives were found. Only a few are left in the mission today.

They were walking down the side road toward the highway when they came in front of the large two-towered brick and plaster church building.

"It looks just as it did when I saw it as a boy. Do they have a regular pastor now?"

"Yes, indeed. I'll take you in and introduce you."

Ram found the pastor to be a man in his forties and with a real Christian spirit. While he counseled Ram about some of his spiritual problems, his wife brought in cups of tea. The pastor gave God thanks before they drank it. Their thoughts turned to the Christian community throughout the mission. Ram asked, "Tell me, how has the church grown in this area?"

#### Many More Christians

"In the Bengal-Orissa area there are about four times as many Christians as when you were a boy, about equally divided between the northern and southern districts. In our north-

ern section most of the converts have come from among the Santals, but we have some fine leaders from among the Bengalis too."

They were about to go to chat with a couple of the Bengalis who lived close by when Ram suddenly became faint and dropped back into his chair. After the life he had lived, the days held almost more than he could bear. The nurse came promptly and recommended that he go to the public hospital back in Midnapore. Ram demurred with an anxious look. He had no one to look after him while in the hospital as had been the custom and the necessity.

"Things have changed. You do not need anyone now, and the wards which used to be almost empty are now too much in demand to care for all who want to come."

After a little rest, he decided he would go on his way to another friend. The pastor sensed his deepest need—spiritual rest—and prayed fervently that the Lord would forgive him and receive him back.

As the pastor prayed aloud, Ram felt a call to witness for God, whom he had neglected.

## *Tidings from the Fields*

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

### Baptist Roots in Alaska

*Adapted from Missionary Reports and Letters*

**K**ODIAK BAPTIST CHILDREN'S HOME is a beautiful sight to a passenger on a plane flying into Kodiak, Alaska. Among the ever-green trees on the mountain side are the three large white cottages, with their front play yards stretching to Mission Lake and the beach where the Pacific rolls in.

The children's home of the Kodiak Baptist Mission has been maintained since 1893. Approximately forty-five children are in continuous residence in the three cottages, with perhaps twenty-five more receiving temporary care. The children of the missionaries live as a part of the larger missionary family and love it. About seventy-five youngsters outside the mission receive help in one way or another.

Usually, children enter the home after being duly processed. However, sometimes they literally drop from the skies as when some emergency strikes in a remote village around the

Kodiak Islands. Some return to their families when the emergency is over. Others, whose homes are permanently broken, grow up in the home. Abandoned children, orphans, or half orphans, whose fathers or mothers could not possibly support them, and children from homes where immorality made wholesome life impossible created the need for the children's home when it was opened sixty-seven years ago. It is still needed today.

#### A Real Home

A home is a place where parents love and care for their children. The children's home is exactly that. The youngsters live there as three families, perform their home chores, and walk two miles up the road to the school in town. In stormy weather they use the mission bus. In winter they must start for school while it is still dark.

The children are as well dressed as the best in the Kodiak schools. Most



of their clothes come from Baptist women's societies. Daily menus at the home include balanced meals—with plenty of fresh beef from the cattle on the farm. At school, the children have their lunches at the cafeteria. On Sundays, they attend the beautiful Community Baptist Church, erected in 1940 by the American Baptist Home Mission Society.

Besides the three cottages, there are: the superintendent's home and office; the missionaries' rest home; a big barn; and sheds for the storage of the deep freeze, the farm machinery, the motor vehicles, and the White Cross supplies. At the back of the cottages is a farm with gardens up to the hill, and pasture for the milk cows which are cared for by the older boys of the mission.

On Woody Island, which lies a few miles off the shore of Kodiak Islands, the mission pastures its beef cattle. The Baptist camp is there, too. The missionaries work with the church members to maintain the camp. In 1959, more than two hundred persons were transported by *The Evangel* to attend one or more of the camps.

William and Zelma Stone live in Chamberlain Lodge at the mission. Two years after their appointment as missionaries, Mr. Stone was chosen superintendent of the mission. He has a gift for organization, and succeeds each year in keeping the financial records of the mission in the black.

A glance at Mr. Stone's schedule, in January and February of 1960, shows him as chairman of the constitutional committee at the Alaska Association of Child Care, which met in Juneau; as an attendant at the Alaska Council of Churches, meeting in Sitka; and as a visitor at Anchorage, where he preached the Sunday-morning sermon for Leo L. Schlegel, pastor of the First American Baptist Church. Wherever Mr. Stone goes, he visits former children of the home, being concerned for their welfare. The day after he returned from his journeyings, he helped transport tons of hay and protein cubes from the dock to the mission, held a funeral service for a "beloved old sourdough," and broadcast "Faith for Today" from the Kodiak Radio Station.

Mrs. Stone taught five years and was county superintendent of schools in Colorado before she went to Alaska. Her teaching has given her valuable background for working with the children at the mission.

Rose E. Graziano is the housemother at Ayer Cottage. Miss Rose carries, with gracious aplomb, responsibility for the children under her care. She sits at the head of the big family table for breakfast, and after the meal, opens her Bible for morning



W. Hylton (with cap) gives fishing instructions to Kodiak boys

worship. The children quietly participate, wait for the family discussion of the order of the day, then busily get to work. They obey her softly spoken orders without delay, for they know she means what she says.

### Strong Discipline

At McWhinnie Cottage, Erwin and Glenda Wheeler are houseparents, and Pearle Rold is the assistant housemother. The Wheelers are new appointees at the home. Miss Rold has been a relief housemother, assisting in the care of the children at all three cottages; therefore she has had a wealth of preparation for serving anywhere in the mission. The relief housemother usually arrives just at bedtime at the cottage of the housemother who is to have the day off. After explaining this and that, the housemother then leaves to spend twenty-four hours in the blessed quietness of the rest home. The housemothers know one set of children, but the relief mother must know all the children. Miss Rold is a strong disciplinarian. The children love her because of it; for they know her to be fair and loving to all.

Wendell and Norma Hylton are houseparents at Doane Cottage, and Mildred Crowell is assistant housemother. The Hyltons owned and operated a prosperous farm in Kansas before they went to Kodiak. They were active in their church, but felt something more was required of them. Although they had two children of their own, they longed for a larger family and opened their hearts to the call to become houseparents at Kodiak.

Miss Crowell served as housemother at Baker Home in Ouzinkie, Alaska, from 1948-1958, then accompanied the children of Baker Cottage when they were moved to Kodiak in 1958.

Every fourteen days, staff members find baby sitters for the pre-school children in the home and join in a staff meeting together with the church's pastor and director of Christian education. They consider the progress of each child in the home, in the school, and in society. They discuss health, the youngsters' requests, the work schedule, and personal needs. Planning for admissions, dismissals, and activity after leaving the home requires much thought and discussion. There were six admissions and thirteen dismissals in 1959.

### 1959 Budget

The budget for 1959 was \$26,350. Total expenditures were \$27,657.77. The year's income of \$33,018.98 came from Alaska's public welfare, churches, and Sunday schools of the American Baptist Convention. Some parents paid for their children's expenses. Clothing sent to the home by Kodiak families was sold in the Sales House, which has taken in a total of \$14,417.19 in the last ten years. Increased production of beef in 1959 kept food costs under the budget figure. On one hunt, five men brought back one deer and four elk. A gift of multiple vitamins reduced the medical-dental expenditures.

The members of the staff at the mission have a firm conviction that Christians should serve God in the community. In 1959, the mission helped in the scouting program, in Halloween UNICEF collections, in the Rotary Club, in the U.S.O., and in the P.T.A.

To bring boys and girls to Christ, to help them develop in true Christian living, thus forming a Christian nucleus to withstand evil and transform life in the frontier communities of Alaska, is the aim of the home.

## Missionary Education—Missionary Promotion

**NOTE:** *Because of space limitation in our April issue, the functions of the committee on missionary and stewardship education and of the committee or board of missionary promotion were condensed. On further consideration, it is believed that the full text will be helpful.*

**A** LOOK at the listing of the functions of the committee on missionary and stewardship education and of the committee or board of missionary promotion will point out that, while they are all related to the missionary interest and concern, they have quite different areas of responsibility, different ways of working, and different channels of communication.

### Committee on Missionary Education

1. Become acquainted with the American Baptist missionary program at home and abroad.
2. Become acquainted with available missionary and stewardship curriculum and program material.
3. Interpret the missionary reading program and enlist participation.
4. See that information regarding the American Baptist world mission is in church school materials, Sunday evening groups, and weekday activities.
5. Train leaders for teaching mission-study classes.
6. Use the materials especially prepared for use in the Sunday church school for both the America for Christ Offering and the World Fellowship Offering.
7. Secure subscriptions for *Missions* magazine.
8. Work with the board or committee of missionary promotion to develop a missionary concern among all church members, through the use of printed materials, plays, speakers, films, exhibits, maps, and workshops.
9. Promote attendance at missionary conferences and workshops of an educational nature, sponsored by state conventions or city societies or the American Baptist Assembly, Green Lake, Wis.
10. Plan, administer, and promote an annual graded church school of missions.

### Committee or Board Of Missionary Promotion

1. Become acquainted with the American Baptist missionary program at home and abroad.

2. Study the financial needs of the Unified Budget of the American Baptist Convention.

3. Study the budget of the church and also of the missionary goal suggested by the state or city promotion office, in order to recommend a reasonable missionary goal for the church's budget.

4. Co-operate with the every-member-canvass committee to secure pledges for missions and local expenses.

5. Administer the missionary budget of the church.

6. Promote giving to the annual offerings—America for Christ, World Fellowship, Children's Day—including the sending of a letter to every family, together with an offering envelope enclosed.

7. Keep the *Crusader* list up to date.

8. Plan with the committee on missionary and stewardship education to develop a missionary concern among all church members through the use of printed materials, plays, speakers, films, filmstrips, exhibits, maps, and workshops.

9. Promote attendance at missionary conferences and workshops of a promotional nature, sponsored by state conventions, city societies, or the American Baptist Assembly, Green Lake, Wis.

10. Promote giving to the Institutional Budget.

11. Start new mission churches.

12. Encourage the making of bequests to American Baptist missionary enterprises.

### Raising the Money

Generally speaking, it is the job of the promotion committee to raise the quota by December 31 in any year. The materials prepared and used are designed with this in mind, whether it is related to the every-member canvass, the Unified Budget, or the annual offerings. The Council on Missionary Cooperation has this responsibility, and through its field counselors seeks to help pastors and church officers with their many responsibilities.

The guide prepared for lay development entitled "The Laity at Work in Missionary Promotion," is a help for church officers who have this responsibility. The guide may be secured from James E. Fidler, 1703 Chestnut St., Philadelphia 3, Pa. 35 cents a copy.

### Creating the Concern

Speaking just as generally, it is the objective of missionary and stewardship education to create concern for world evangelism, a readiness to dedicate personal and material resources, and an involvement of those it teaches in the mission. It does this not as something separate from its objectives in Christian education, but as an essential part of them.

This takes place in a lifelong process, and is related to the growth toward Christian maturity. It is for these reasons essentially that missionary and stewardship education is related to the objectives, materials, methods, and administration of a Christian-education program. This is done denominationally in and through the program of the board of Christian education.

In order to be in the stream of information and leadership training for this particular responsibility, it is wise for the missionary and stewardship education committee to be related to the board of Christian education. Information about this program comes to the church through the channels of area (state convention, city society, and association) committees on Christian education, or from the Department of Missionary and Stewardship Education, 1703 Chestnut St., Philadelphia 3, Pa.

If, for some reason, a church chooses to organize missionary promotion and missionary and stewardship education under a board of missions, it faces two problems: (1) how to relate its educational program to the program of Christian education; (2) how to keep related to two streams of information and of leadership training. It can be done, but it provides an irregular pattern of administration, and it tends to lessen efficiency by working across administrative lines.

### New Stewardship Book

The department of stewardship and benevolence of the National Council of Churches, sponsored a Theological Study Conference on Stewardship at Wagner College, Staten Island, N.Y., July, 1959. The faculty consisted of nine distinguished lecturers from all sections of the United States. *Stewardship in Contemporary Theology* includes the full text of all their lectures, and was published April 1 by Association Press. Among the subjects and authors are:

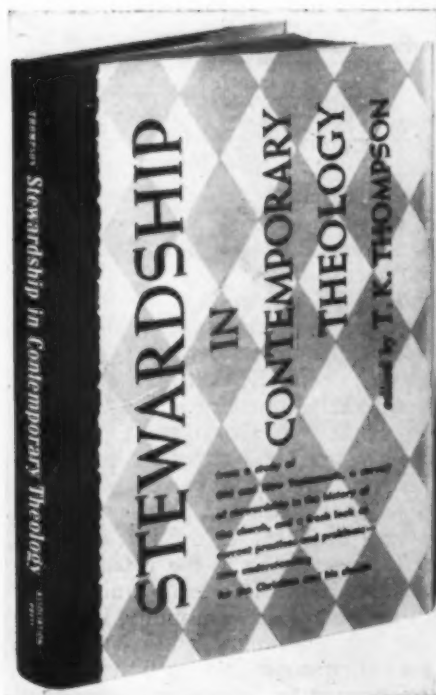
"Stewardship in the Old Testament," by Richard L. Scheef, Jr.

"Stewardship in the Teachings of Jesus," by Warren A. Quanbeck

"Paul's Philosophy of Stewardship," by Holmes Rolston

"Stewardship in the History of the






Christian Church," by Luther P. Powell

"A Twentieth Century Conception of Christian Tithing," by Robert Paul Roth

The book will sell for \$1.50 (paper covers) and \$3.50 (cloth), at the American Baptist Publication Society book store serving your area. This book is the March selection of the Pulpit Book Club.

<b>The Bible</b>	JUNE	2 Samuel
	JULY	1, 2, 3 John
Book of the Month	AUGUST	Jeremiah
		2 Samuel

The story of the kingdom under David is recorded in 2 Samuel. Chapters 1-4 are introductory in that they tell how the news of Saul's death reached David and how he reacted to it.

There follows accounts of the unification of the kingdom; the centering of worship in Jerusalem, and the plan for a temple. Beginning at chapter 2, we see the court and family life of David: his sin with Bathsheba and two rebellions, that of Absalom and of Sheba. The last four chapters are a varied collection of material.

Like Moses, David was only to anticipate a fulfillment of his dream. The completion of the task was left to Solomon. This is the story of 1 and 2 Kings.

## MISSIONARY AND STEWARDSHIP EDUCATION—*Children*

### Summer Training Opportunities

EVERY LEADER and teacher of children is interested in being trained. What are you doing this summer to improve yourself as a Christian teacher? Look carefully at the following list of conferences to see if there is not one that you might attend:

- GREEN LAKE ASSEMBLY, Wis.  
Laboratory School I—June 25-July 9
- Laboratory School II—July 23-August 6
- National Missions Conference—August 6-13
- Christian Education Workers Conference—August 13-20

#### STATE LABORATORY OR TRAINING CONFERENCE

Contact your state director of Christian education for dates and places of state training opportunities.

#### INTERDENOMINATIONAL MISSIONARY CONFERENCES

At each of these there will be a class for leaders and teachers of children in missionary education for children.

In these conferences there will be background discussions on the home- and foreign-mission themes, display of teaching materials for each theme, and guidance in the development of the themes as you would use them with primary and junior boys and girls.

Check the conference nearest to you, and write to your state director of Christian education for the program and details of the conference.

**Rocky Mountain Conference School of Missions**—June 12-18, at Association Camp, Estes Park, Colo.

**Southwest Conference on the Christian World Mission**—June 18-24, at Mt. Sequoyah Assembly, Fayetteville, Ark.

**Silver Bay Conference on Christian World Mission**—July 6-13, at Silver Bay, N.Y.

**Northfield Conference on Christian World Mission**—July 17-23, at Northfield School, East Northfield, Mass.

**Ecumenical Mission Conferences**—July 29-August 3 and August 3-8. Two separate conferences will meet at Asilomar, Pacific Grove, Calif., on above dates.

**Midwest Conference on the Christian World Mission**—August 1-5, at Northwestern University, Evanston, Ill.

**Pacific Northwest International Mission Conference**—August 5-10, at College of Puget Sound, Tacoma, Wash.

**Chautauqua Conference on the Christian World Mission**—August 21-26, at Chautauqua, N.Y.

### 'Bible Stories and Pictures For Children Everywhere'

For the past five years, the boys and girls in American Baptist churches have been contributing to the project "Bible Stories and Pictures for Children Everywhere." This is a project that makes it possible for boys and girls to give any amount of money they may wish to send old or new Bible teaching pictures or picture storybooks of the life of Christ. These may be sent to any country.

The Old and New Testament Bible teaching pictures measure 12 by 14 inches and are packaged sixteen to an envelope. The flier describing the project, including a list of the pictures, is free on request.

Several of the most significant stories about Jesus that children can most readily understand are included. On the page across from each story there is a beautiful full-page picture, in color, to illustrate the story. The

**BIBLE**  
Stories and Pictures . . . .



FOR CHILDREN EVERYWHERE

© Prichard Lithograph Co. Jesus And The Children

**A project in World Wide Christian sharing for boys and girls in churches today.**

World Council of Christian Education and Sunday School Association  
155 Fifth Avenue  
New York 10, N. Y.



booklets are 5 x 7 inches in size. They are printed in more than thirty different languages and dialects.

Over the past six years, American Baptist boys and girls have given liberally to these two projects. If you are looking for a giving project for your primary and junior boys and girls, may I suggest that pictures and storybooks are a most helpful way of sharing the gift of God's love with all boys and girls around the world.

If you would like copies of the flier which gives the details of the project, or samples of the storybook, or a poster that advertises the project, please send your request to: Department of Missionary Education for Children, 1703 Chestnut St., Philadelphia 3, Pa.

### Service Project

Florence Latter, our missionary to the migrants in Michigan, sent the following list of materials that she needs in her work. As you work with children in the vacation church school or in Sunday church school, possibly you will want to pack a box and send it to her. The address is:

Miss Florence Latter  
1431 Lapeer Ave.  
Port Huron, Mich.

Dolls (can be good used ones)  
Rubber balls (all sizes)  
Pipe cleaners  
Crayons  
Tempera or water paints  
Colored manilla paper  
Pencils  
Play dough or clay  
Small dishes (preferably unbreakable)  
Cutout pictures—nature, animals, flowers, and so forth  
Paper plates  
Assorted ribbons, yarns, and floss  
Stamped doilies, dresser scarfs, and so forth  
Crepe paper  
Felt pieces  
Remnants or quilt pieces (not cut out)  
Used cards

### Christmas in Maesariang

I woke up first this morning, even before my mother. She was quite surprised but knew the reason why. After all, these special days come very seldom. I was so excited that I awakened Saw Ma Na, my older brother, and he was quite angry. But I ran off and left him grumbling, and went to help my mother in the kitchen.

I thought how glad I was to be able to help with the Christmas play this year. Last year I was too small. I was so happy I sang with mother. We

have been having Christmas programs ever since I can remember, and I have always enjoyed them, but now it seems to mean so much more. Last year, we had the play in Thai two nights, and in Karen one night. This year it is the same. And I am an angel in both the Thai and the Karen play. Can you blame me for being so excited and so happy?

My thoughts were interrupted by Naw Day, my friend from the hostel, who called me to help clear the churchyard. My father, who is the pastor, asked all the children to come each morning to help. And mother said I should help, too.

Last year I wanted to go, but I was too small. I skipped ahead of Naw Day, but her long legs helped her to catch up. She is not in the play, but is singing with some other village girls. They have white costumes, with sparking head bands, and sing one Christmas song about the shepherds, and two other songs.

All of my friends were at the church when we got there. Some were working hard, some were playing, and two boys were fighting. But the yard does look better, and this morning it will all be finished.

At last, the day of the entertainment was here. I thought school would never get through today. Every minute seemed like an hour. I wish that our school was in America, because MaMa Hunt says the children have a vacation at Christmastime. Here, we go even on Christmas Day.

We rushed home after school. Mother had our rice and curry ready, so, hurriedly we ate it, and some of our bananas. I had to help carry water, while mother fed the pigs and put the chickens in their coops. I was so anxious that I went over to the church early. And some of the children from the neighborhood were there already. Some of them make all kinds of trouble, especially the last couple nights. And the people who sell things at the gate arrived ahead of me, too. They come early so that they can get a good seat.

The music rendered by the orchestra was good, and everyone enjoyed it. The special numbers by Naw Day and the other girls were excellent, too, but not very loud.

Now that we have electricity, the bright lights made their costumes look very pretty.

The play was based on the story of the birth of Christ, but everyone listened carefully, except those noisy boys from the neighborhood. I hope someone keeps them quiet tomorrow night. I forgot one of my lines, but I don't think anyone noticed.

It's good to be in bed, even if I am still too excited to sleep. The play was over the night before last. Every night there were over three hundred people to see it. Some people said that there were five hundred one night. Well, almost a thousand people heard about the birth of our Lord, and I hope someday they will believe in him.—  
NAW PAW—Maesariang, Thailand

## CHRISTIAN WORLD OUTREACH—*The B.Y.F.*

### Spotlight on Missions

Home Theme: *Heritage and Horizons in Home Missions*  
Foreign Theme: *Into All the World Together*

**YOU WILL FIND** in the following publications some helpful resources on both home and foreign themes. Keep a file of all the material you come across, and when it is time for you to give a program on missions, you can refer to your resource file.

**MISSIONS** magazine — On the "Christian World Outreach — the B.Y.F." pages you will find articles on glimpses from the fields.

**The High Call**—The B.Y.F. Vesper Day service was written by Oliver De Wolf Cummings, minister of education at the First Baptist Church, Los Angeles, Calif. The Vesper Day program will be centered around the theme, "Heritage and Horizons." The

program will appear in the fall issue, and will be available in reprints.

**Junior High Topic**—Future issues will contain programs on these themes.

**"Fellowship Guild Program Kits"** —There are two programs for each of the home and foreign fields for the Ann Judson, Sallie Peck, and Alma Noble program kits.

**"World Outreach Packet"**—Will contain a wealth of resources and study materials on the home and foreign themes.

**"This Youth Can Do in the B.J.A."** —Contains a complete listing of materials.

**"World Outreach Resources"**—A pamphlet listing mission books.



Recommended study books on the home- and foreign-mission themes

### 'B.Y.F. Spotlight'

Many B.Y.F.'ers are becoming familiar with the "B.Y.F. Spotlight," the annual world-outreach leaflet, which lists the special-interest mission fields and gives specific projects for youth to undertake in connection with those fields.

This year, 1960-1961, the foreign and home special-interest mission fields will be spotlighted by participating in several projects. The suggested projects are general, and will thus give a youth group an opportunity to select whichever one they would like to participate in.

"B.Y.F. Spotlight," a free leaflet, may be obtained from your area director of Christian education, or from the B.Y.F., 1703 Chestnut St., Philadelphia 3, Pa.

### Tohoku Camp Project

*Morigo* ("forest home") is the name of the land purchased for the Tohoku Camp. The site is so much like the name that the Japanese Christians have decided to keep this name for their new camp in the Tohoku section of northern Japan.

Beginning in June, 1959, American Baptist young people set out to raise \$40,000 to help Japanese youth build this camp. Until now, camping in northern Japan has been on borrowed facilities.

Young people have been busy discovering ways to earn money to give to this project. Groups have had ice-cream socials, sacrifice dinners; have done housework, cleaning, washing cars, and baby sitting. Their earnings have been contributed to the Tohoku project.

Local and association fellowships may yet wish to be a part of this significant project.

*Fagot on the Campfire*, a filmstrip, has helped to interpret to many American Baptist youth the opportunity

for the spread of the Christian gospel in Japan through camping. It is available without cost from your area director's office.

Checks for this project should be marked "Tohoku Project," and sent to the Baptist Youth Fellowship, 1703 Chestnut St., Philadelphia 3, Pa.

## Fellowship Guild

### Guilds Growing Everywhere

The guild program is growing everywhere. At the "1703" office there are many enrollment cards that come in and certificates that go out. For the period from January 1 to April 1, there were registered fifty-eight chapters. The following states have added new chapters:

Arizona	2
California (North)	4
(South)	1
Colorado	2
Connecticut	1
Delaware	1
Idaho	1
Illinois	4
Indiana	2
Iowa	2
Kansas	4
Maine	2
Massachusetts	2
Michigan	1
New Jersey	8
New York	1
Ohio	2
Pennsylvania	4
South Dakota	1
Washington	2
West Virginia	10
Wisconsin	1

Is your state listed here? If not, you need to get busy and invite your friends to join our fellowship.

Guilds are growing everywhere. What part have you had in their expansion?

### Chatting Here'n There

#### Oregon

The Oregon Fellowship Guild state convention met at the Highland Baptist Church, Portland. The theme, "Highways," was based on Isaiah 55: 8-12.

On Friday evening, Mrs. William Osgood told us the story of her mission experiences in India.

"Which way shall I take?" Saturday morning the girls separated into various conferences where they learned more about the "Road into the future"—the occupations that await them. That evening we traveled on "the Kings Hi-way" as we gathered at Grant Park Church for the banquet.

After a delicious dinner, toasts were given: "Beware of Falling Rocks," by Shannon Boslar; "Caution," by Clare Beal; and "Resume Speed Limit," by Dianne Nelson. The Linfield trio rendered several songs, and Mrs. Dorothy Chance took us on a delightful trip through Burma.

J. G. Ingamells, pastor at Highland, and the state guild cabinet brought the convention to a close with a church service on Sunday morning.

#### Michigan



These girls may be future leaders—the Ann Judson Guild, of the Grand River Avenue Baptist Church, Detroit





## NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

### Think Big!

By BLANCHE MOORE HODGE

**I**N BUSINESS and great expansion programs we often hear the admonition "Think Big!" Wherever we turn, we find women who are working in every area of national and international life. They have moved out from the realm of concentration on a thousand details in the home, in the office, and in the church to the place where they can think big. Not only do women think in larger terms, but they turn their natural creative ability and concern for details toward the accomplishment of tremendous tasks.

In June, when thousands of women from every corner of the globe gather in Rio de Janeiro, Brazil, for the Tenth Congress of the Baptist World Alliance, there will be ample confirmation of the fact that the women's department of the alliance is growing up. From small beginnings in London, 1905, when only 219 women registered and no special women's meetings were held, to 1955 in London, when thousands of women attended great mass meetings and continental unions, is a long step. The Baptist women took that step.

#### Great Things in 1960

In 1960, the meetings will be even more significant. A new continental union has been organized. The Asian Baptist Women's Union, formed in India last year, will have representation at Rio. The continental unions of Africa, Australia, Europe, Latin America, Asia, and North America will hold simultaneous meetings on June 24, and then join together as guests of the Latin American Women's Union that evening.

The story of the struggle to have a women's department in the Baptist World Alliance reads like an automobile manual on "start and stop" instructions. From the beginning, efforts were made by the women to get together, but two world wars and the gradual emergence of women into organized church life made momentum difficult.

Even in the early days, women of the American Baptist Convention were vitally concerned with fanning the flame of interest in the department. We find such leaders as Helen

Barrett Montgomery, Mrs. Henry W. Peabody, Mrs. Andrew MacLeish, and Mrs. Howard Wayne Smith lending their influence and holding offices.

In 1947, at the Copenhagen meeting, the fires of enthusiasm began to burn steadily, and in 1948, at the executive meeting in London, the European women led in forming the first continental union. In 1950, at the Cleveland meeting of the alliance, the women's department moved into a well-defined organization. In 1951, our own North American Baptist Women's Union became a reality.

When we recognize that Baptists from one hundred countries add up to twenty-three million, as over against the seven million we numbered when the alliance was formed in 1905, we can understand the growth in strength and spiritual power over the years, as well as women's leadership.

#### Great Mass Meeting

On June 28 and 30, at 1:30 P.M., at the Music Hall in Rio, women from all the continents will come together in a great mass meeting under the leadership of Mrs. George R. Martin. This will be a colorful event as women of various races and language groups speak, sing, and pray. A business session will be held, officers for the ensuing five years will be elected, and reports will be made. The constitution will be revised to keep pace with our steady growth. Truly, history will again be made and Baptist women will think bigger than ever. Continental unions which have been struggling to get started, to develop leadership, and to enlist women will share and learn. Each group will be strengthened by contact with others.

Because the women of North America have been blessed especially in material things, we have assumed particular responsibility in helping the other continental unions for the past five years. We have sent a large portion of our Baptist Day of Prayer offering to be used by Africa, Asia, Latin America, and Europe in the development of their work. The letters of appreciation from them should be shared with all our women for the inspiration they afford. Some of the

leaders and potential leaders from many countries will be able to participate in the great Rio meetings because of our love and concern.

#### Baptist Day of Prayer

On Friday, December 2, we shall again join with women throughout the world for the Baptist Day of Prayer. The material has been prepared by the women of Australia centered around the theme "Jesus Shall Reign." Next year, it will be the responsibility of the North American Baptist Women's Union to prepare the material for this important occasion.

St. Louis, Mo., has been chosen as the city to entertain the North American Baptist Women's Union in 1962, and already many women are looking forward to this great occasion. Those who attended the sessions in Toronto were inspired by the fellowship and the scope of our work, which brings together on this continent women from nine great conventions. Since Hawaii has become a state, we shall soon welcome them to our fellowship. We are looking forward to the time when we may have representatives in our continental meetings from Jamaica and British Honduras.

When we turn to *The Baptist World*, the official paper of the Baptist World Alliance (which should be in the hands of every Baptist woman), we find that eighteen thousand Baptists are expected in Rio in June and July. Already the Rio Baptists are saying that the Maracanao Ginasio, with a seating capacity of twenty-five thousand, will be too small for the Tenth Congress. It is a wonderful fact that Brazilian Baptists almost filled this huge sports arena in August of last year when they celebrated their 75th anniversary.

The 122 Baptist churches in Rio are preparing great things for the entertainment of their guests. This worldwide Protestant meeting in Rio will not only be a tremendous blessing to our Baptist members there, but also will be an instrument for witnessing to the gospel of Christ.

As we Christians have gone into all the world at the command of our Lord, our minds have been stretched and our hearts enlarged to encompass in love, fellow Christians of every race. We have had to think big. In the words of F. Ernest Huizinga, president of the European Baptist Federation: "Our hearts are filled with joy as we think of each other. We speak different languages, live in different countries, under varying conditions, yet we are united. Christ has brought us together, and he is able to destroy every wall of partition which could hinder our fellowship."



# The Woman's Society

## FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

### How Shall They Know the Way?

A Play on the Foreign-Mission Theme

By MOLLIE WRIGHT

SCRIPTURE: Rom. 10:13-16.

CHARACTERS: Mary Motts, a retired missionary; Sandra, her niece; off-stage voice.

SETTING: [Attic storeroom. Stacks of boxes, magazines, old lamp, and so forth. An old rocking chair beside an open trunk. Mary Motts is looking over books, papers, mementos, and so forth, as she takes them out of the trunk.]

OFF-STAGE VOICE: Aunt Mary, lunch will be ready in a few minutes. Are you about finished up there?

AUNT MARY [loudly]: Yes, yes, I'll be down. [Talks to herself as she removes a picture from trunk] Oh, Oh! Lesa, Lesa, my but it is good just to see your picture! I wonder what you and Timoteo are doing today. You are truly faithful servants of God in the Belgian Congo. We shared such wonderful experiences after you gave your hearts to Christ [lays picture aside as Sandra enters].

SANDRA: Hello, Aunt Mary. Are you having fun going through your souvenirs? [Picks up picture from trunk, looks it over carefully] Aunt Mary, is this your graduation picture? You must have been a real queen with that dress and hat—and pointed shoes! My shoes don't look much different from yours, do they? [Shows her own pointed-toe shoe.]

AUNT MARY: I felt like a queen that day. Those days seem so far away that it is difficult to realize that I am that girl. Thirty-five years on the mission field just about erase the other years. [Takes out large map of Africa and opens it] Just look at Congo today, Sandra. I wish every American Baptist could visit Congo. I know that the money would be raised, and that the doctors, the nurses, and the teachers, who are so desperately needed on the mission fields, would dedicate their lives. This is true of all our fields of mission service. Our people need to know how much depends on their support in all ways.

SANDRA: You have always been my ideal, Aunt Mary, and this is the time I've been looking for to tell you the news. Mother promised that I could tell you myself. When I finish college, I hope to be commissioned and sent to the Belgian Congo where

you were. The time you spent with us on your furloughs, when I was a child, influenced me to make my decision, although I didn't realize it then. All my friends envied me when you were here. You know, you were strictly glamorous. [Smugly] Just think, my aunt lived in dark Africa, among all those cannibals. [Changes voice back to normal] But that wasn't what did it, it was the things you told us that seeped into my heart.

AUNT MARY: Sandra, Sandra, [tears in her voice] what can I say? You will never know how I've prayed through the years that the Lord would use you, and, yes, I was even selfish enough to ask that it be in my field. But I did pray that if it were his will, not mine, you would be led there. Are you going to be a teacher or a nurse, as I was?

SANDRA: Teaching is my field. I have prayed about it, too. As I have inferred, you were my inspiration. When you told me how poor those people were in all ways, especially in spirit, I wanted to go to help them, too. You were not so lucky as I to have had an aunt who was a missionary. What made you become one?

AUNT MARY: That is a long story, Sandra dear, but if it won't bore you too much, I'll tell you. [Sits back, shuts her eyes, and rocks. Then removes Bible from trunk] I suppose this is as good a starting place as any. No, there were no missionaries in my family. While many of our present-day missionaries have plenty in their family trees, we hadn't sprouted any ourselves. However, we did have an excellent minister who was mission-conscious. One Sunday, we had a missionary just back from Congo. He was a thrilling speaker, and everyone was stirred by his reports of the awakening in Congo. The following Sunday, our minister spoke on this text [opens Bible and reads John 14:6]. Sandra, somehow, that "no man cometh unto the Father, but by me," made me think. Jesus had said that he was "the way." If many people who knew him would go and teach and heal they could help those people in Africa to know "the way." That Sunday I knew with all my being that I had to go there and to work with

those people. Tell me, Sandra, what have your parents had so say about this decision of yours? I know that they have never looked with particular favor on any work that might take you away from home.

SANDRA: That is one of the ways God has paved for me, Aunt Mary. Something has mellowed them, and that could only have been his answering my prayers.

AUNT MARY: You know, Sandra, only when you've lived among suppressed people like those in Congo, can you really appreciate their situation. They are just beginning to rid themselves of the shackles of ignorance, of poverty, and of superstition. We Christians must be there to lead them to Christ, to help them find their way into God's kingdom. Only by teaching them Christian principles can we ever hope to have the world at peace, instead of chaos.

SANDRA: I agree with you, and I want to take my place and to do my part. I wish Jane and Ruth would have the courage of their convictions and decide to come along with me to school. I'd be so happy. They have always wanted to do something in Christian service, but their parents didn't agree.

AUNT MARY: If more parents could be made to see how important this is to the whole world, our problems would be solved. Young missionaries are needed badly. Now that I have retired, I plan to give some of my time talking both to the young people and their parents, challenging them to give of themselves and of their children to the cause of Christ throughout the world. Unless you are multiplied many times, how will the millions who haven't yet heard of him know Jesus—the way, the truth, and the life. [Rises, closes trunk.] We'd better get down to lunch before your mother decides not to feed us.

SANDRA: I hope that I am able to do as much in my way as you have accomplished in yours. The world is a better place for those you've served and cared for.

OFF-STAGE VOICE: Come on, you two. Lunch is getting cold.

AUNT MARY [loudly]: Yes, yes, we're on the way. Sandra, put your trust in God, and he will lead you just as he has led me down through these many years [exit].

PRAYER: We are grateful for the lives of so many of our missionaries. We pray for the strength to sacrifice so that the kingdom of God might be a reality, even in our day.

RESOURCE MATERIAL: Picture map of Africa, MISSIONS magazine, Crusader, and Book of Remembrance.



## AMERICAN BAPTIST MEN

### Monthly Fellowship Program

FOR AUGUST

## God's Plan—Roundup of Families

**Scripture:** Psalm 19:1—"The heavens declare the glory of God; and the firmament sheweth his handywork."

**THE PURPOSE** of the program is to provide families in the church with a happy and meaningful experience of enrichment and inspiration before school starts. Inasmuch as the weather in August is usually conducive to out-of-door activities, plan to conduct this program at a lakeside, or in some natural setting which lends itself to picnicking and a campfire.

It is not uncommon today for families to have only a casual speaking acquaintance with other families in the church; or for parents, as well as children, to be acquainted with their peers in other families, yet be unacquainted with members of these same families. No finer contribution can be made by laymen than that of bringing families together for fellowship, better acquaintance, and happy experiences of togetherness within the church.

This roundup program can make a valuable contribution to the enrichment of families, as well as to emphasize the significance of family unity, of understanding, and of "oneness in Christ."

### For the Devotional Leader

Plan your worship program for an outdoor setting. If possible, conduct this service around a campfire.

1. Arrange to have someone lead in the singing of a few fellowship songs or selected hymns and choruses (five minutes).

2. Choose a person to tell a story that is directed primarily toward the children, which is religious or character centered (five minutes).

3. Read selected passages from Psalm 19 or 24. Give a brief exposition on the multitudinous ways in which the creative power of God is revealed in the world of nature, and how God loves and cares for all his creation. Conclude with a hymn, such as "God, Who Touchest Earth with Beauty," and a prayer.

Also plan to provide each family with a copy of *The Secret Place* suggesting that this be used during the period of individual family devotions.

### For the Program Chairman

Make certain that advance invitations are sent to families, informing them of the time, place, picnic-supper arrangements, and general plans for the evening. Urge whole families to be present and to remain through the campfire program.

Delegate responsibility to the *fellowship chairman* for getting families acquainted, for eating together, and for the distribution of marshmallows.

Invite the *growth chairman* to assume responsibility for the story at the campfire, and for the distribution of appropriate family worship materials.

Ask the *action chairman* to plan and conduct group games for family participation.

As program chairman, you may decide to lead the worship service, and to give the exposition on Psalm 19 or Psalm 24. Or, if desired, invite the *growth chairman* or your pastor to share a brief but appropriate message.

For the *fellowship chairman*—It is suggested that you accept responsibility for getting families acquainted, for developing a plan of eating together (two families in each group), and for distributing marshmallows for the campfire program. Work out a procedure by which families will meet other families, learning first names and acquiring other interesting information about hobbies, pets, and special interests. Provide every person with a name tag with first names only.

A marshmallow toast is to climax

### National Conference

American Baptist Men  
Green Lake, Wis.

July 16-23

Dr. Theron M. Chastain  
Daily Bible Study

Dr. Clarence W. Cranford  
Sunday Preacher

the evening's program at the campfire. Purchase a supply of marshmallows (in small boxes), and distribute one to every family as a gift from your Men's Fellowship.

For the *growth chairman*—Prepare a story to be told at the campfire. Select one that has religious or character content, rather than a spooky story that may overstimulate children. Keep the story at the children's level of comprehension. Let the parents listen in at this point. Good stories can be found in every unit of the Judson Graded Courses.

Following the game period, invite families to sit separately (as family units) for individual family worship. Families should sit on blankets within sight of one another, but far enough removed so that they will not distract or disturb. Give each family a copy of *The Secret Place*, suggesting that the daily devotional reading be used and discussed. Allow about fifteen minutes for this experience.

For the *action chairman*—It will be your responsibility to plan two or three games for family participation. Select group games that are not overly strenuous, and that parents and children can play together. Resist the temptation to schedule spectator activities. Do not separate fathers and sons or mothers and daughters. Keep families together. Try to make this recreation period a time of genuine fun for every family. Limit activities to approximately twenty minutes so that children do not become fatigued. For game ideas refer to *The Family Fun Book*, by Helen and Larry Eisenberg, \$2.95, available at the American Baptist Publication Society.

### Program Outline

■ Meet at the church to form a caravan of cars. Provide transportation for families without a car.

■ Picnic supper. Arrange to have two families eat together, preferably families that do not know each other.

■ Informal group games. Make these games family centered. Have entire families participate together.

■ Family devotional period. Urge individual families to sit alone for fifteen minutes of family devotions. Provide each family with a copy of *The Secret Place*.

■ Around the campfire. Begin with the singing of fellowship songs, then one or two hymns or choruses. Have someone tell a story that is religious or character centered. Conclude with a ten-minute worship period, an appropriate thought for the day, a hymn, and a prayer.

■ Marshmallow toast. Following the worship period, provide families with marshmallows for toasting over the fire.



# NEWS

## OKINAWA

### Steady Advance

The more meaningful content of our programs and the steady advance of the churches' outreach, make us feel that the work in Okinawa is no longer in the mission stage, but, rather, that it is a growing church program fostered by the Okinawans themselves. Our Baptist work in Okinawa was started by Japanese Baptists, but after the Second World War requests came for American Baptist missionaries to assist the small but determined band of Baptist church members in Okinawa.

### Churches Growing

The churches here are still very weak, but they are growing stronger each year. Evangelistic outreach includes tent meetings, which attract large groups, and a recent musical evangelistic crusade which was sponsored interdenominationally and brought hopeful results. Some of the most solid work, however, is among small groups and in summer camps, where more attention can be given to each individual and to his questions about the Christian faith. Radio broadcasting and Bible correspondence courses, also, are a means of reaching people throughout the Ryukyu Islands, of which Okinawa is the largest.

Last year, there was a membership growth of about 15 per cent. Equally important, the Christian laymen are gaining an increasing sense of responsibility for the work of the church. This sense of responsibility has helped

bring progress toward the goal of self-support. During the past year, teams visited each church and mission center to stress the need for responsible stewardship and self-support. The Okinawa Baptist Association is raising more and more of its own budget each year. One church, the Naha Baptist Church, has become completely self-sustaining, and recently spent several hundred dollars of its own money to repair typhoon damage. Some of the mission centers are even contributing toward the support of evangelists of the Okinawa Association.

### New Churches

Another encouraging aspect of the work has been the growth of new churches. Four congregations which have sprung up recently are meeting in public halls and homes. Soon they will have to face the problem of financing church buildings. With the help of funds from the American Baptist Foreign Mission Societies, new church buildings have been erected at Naha and Kin. American Baptists, through the Foreign Societies, gave \$10,000 for the Naha church, and half of the \$10,000 cost of the Kin church. Both American and Southern Baptists stationed here with the U.S. armed forces have been generous in their support of the task of evangelism here.

The entire economy of Okinawa has been helped by funds spent locally by the American military forces. It has been well stated that the years from 1950 to 1958 were devoted to postwar reconstruction, and that 1959 marked the beginning of economic development. Yet there are still many areas of dire poverty, especially in the outer islands and isolated areas which suffer the most.

It may come as a surprise to some that there are about sixty thousand Americans in Okinawa, with a frequent rotation of the forces stationed here. The Central Baptist Church is

made up mostly of American armed-service personnel, and it supports the programs of both American and Southern Baptists in Okinawa. Because so many service personnel are assigned here, it might be well for American Baptists to know that the American Baptist Mission can be contacted from anywhere on the island by calling 89-1102 in the town of Oyama.

EDWARD E. BOLLINGER

## HAITI

### Rain in Limbe

Rain still falls in Limbe!

One Friday evening at the hospital, I heard a dull roar. A few moments later, I heard excited shouts of "D'leau! D'leau!" I went out on the road, which curves around the hospital to form a "dike" perhaps ten feet higher than the hospital grounds. Because there had been only a slow drizzle all day, I was surprised to find that the river had come all the way over to the road. A few minutes afterward, it found its way around the lower end of the dike, and spilled into town through houses opposite the hospital. Within a half-hour, a stream one foot deep rushed past the hospital and formed an eighteen-inch-deep lake in front of the clinic. Evidently a cloudburst up the canyon had caused the flash flood.

At first I was fearful for the floor of pediatrics, for we had thirteen babies in there that night. However, because the plain offers a wide area for run-off, no dangerous flooding has occurred in recorded history. The river must have been a half mile wide that night as it passed Limbe, but the water had receded by the morning.

### Diesel Generator

Last week we finished installing our first diesel generator, a gift of my church, the First Baptist Church of Bakersfield, Calif. The men's fellow-



Kin Baptist Church, Okinawa



Dedication service, Kin Baptist Church



ship raised \$750, and we bought the set (1½ kilowatts, with a Lister engine made in England) from a missionary supply house. As it is small, it is economical, but it can light the whole hospital or the houses when we need to use machines there. It will be a great help during the night, especially in the laboratory, providing light for the dentist who comes every week, and all the sundry jobs that require light. Of course, we use gasoline lamps for reading and ordinary household tasks.

I have been seeing as many as seventy-five patients each day—no mean task since each person receives a complete physical examination. I try to do as much laboratory work as possible. My wife Joanna and Dorothy Lincoln are studying laboratory techniques, but have not gotten far in all the rush. Now we have thirteen children in our nine beds—we often put two in one bed. We are giving two or three transfusions a week, and intravenous injections every day. We treated two hundred children the first year, but the number will increase this year, for the word is getting around.

Our new nurse, Dorothy Lincoln, is industrious and conscientious and is doing well with Creole. But she is working a long day and does not get as much time off as she should have. We do need another nurse. Dorothy's house still is not finished, mainly because of the plumber (a fellow by the name of Bill Hodges); but it is almost done. Installed in our remote bedroom, Dorothy says she is doing nicely. She seems like one of the family, and we are very pleased with her.

WILLIAM H. HODGES

## **SOUTH INDIA**

### **Thirty-eight Graduates**

As I write this letter, (April 4), in another ten days the eighty-sixth year of Ramapatnam Seminary will have been brought to a close, and thirty-eight students will have been graduated. Twenty-five will go into full-time Christian service, and thirteen will serve as lay workers to help their pastors and leaders. If we are able to maintain this pace for another few years, most of our pastorless churches will have been filled and new strength will have accrued with which to launch out on new work in new fields.

Six of the seven new buildings in our three-year building and up-grading program are now completed. The seventh and largest, a hostel for women, is fast moving toward completion. Though we had hoped to have it finished by the end of April, it appears now that it will take most of May to complete the work, but we plan to use it to accommodate dele-

gates to our annual summer school the last ten days of May. Though the \$50,000 appropriated by our American Baptist Foreign Mission Societies for this total program may not be sufficient to cover every last item in the program, it will come close to doing it, and we have great joy.

### **Tours State**

During the Christmas holidays, we took a 730-mile tour of Andhra state, visiting Sri Sailim, a famous center of Hinduism for the worship of their god Siva, where we were allowed admission into the central shrine and were able to get some fairly good pictures in color.

We also had a day at Nagarjunasagar, the site of the dam that is being constructed for irrigation of more than three million acres of land and for generation of 75,000 kilowatts of electric power. By special permission of the chief engineer, we were able to get some fine kodachrome pictures of many good scenes in and around the dam site. It is to be the highest and largest dam in the world built from uncut stone and laid in cement, with practically all the work being done by hand.

Some in our party asked an old woman working there as a coolie, "How long do you think it will take to finish this dam?" and she replied, "I don't know. Some people say it will take thirty years." It may. In the beginning it was estimated to take nine years. They have now been working almost four years, and they say it will take at least another nine years.

But, we are not going to have to wait all that time to receive some of the benefits from the dam. In another two or three years, certain areas will begin to profit from some of the blessings of this great project.

We in South India have been much inspired recently by the announcement that the daughter of our foreign secretary, Marlin D. Farnum, has recently been appointed, together with her husband, the son of former missionaries to Assam, as missionaries of the Foreign Societies, and that they are being sent to Burma. While we would have been glad to have them in South India, yet we rejoice when young people with such a background offer themselves for service on these fields out here.

### **Pictorial Catalogue**

In closing, I want to mention something about a pictorial book and catalogue of Ramapatnam Seminary that is now being prepared. Our English catalogue comes out only about once every five years. This year the publication coincides with the final year of our three-year building and up-

grading program. Telugu Baptists originally promised to raise three thousand dollars, and they have done a noble job so far. In this closing year, again, they have a thousand dollars to raise for this building fund, as well as their regular offerings for the normal recurring expenses of the seminary. To encourage them in the raising of this amount, we are offering a copy of this pictorial book on Ramapatnam Seminary as a gift to anyone who gives a dollar or more for the seminary.

Not all of our needs have been met. There are many small things we need. And we are hoping in this way even to go beyond the budgeted amount. It has occurred to me that you also might like to have a copy of this pictorial book and catalogue on Ramapatnam Seminary. So, if you will write to us and let us know, we shall send you a copy.

You may send a check direct to me in payment, and the book will be sent by sea-mail. You will find in it many interesting pictures of Ramapatnam Seminary, the faculty, the students, the buildings, the workmen, the various organizations, and a short explanation of the things the seminary is doing.

We believe you will like the book, and that it will help you better understand the share you already have in Ramapatnam Seminary through your support of the American Baptist Foreign Mission Societies and the American Baptist Convention.

W. M. BLANCHARD

## **IDAHO**

### **A Church Is Born**

The First Baptist Church of Norland, Idaho, was organized June 28, 1959, and held its first services in an open machine shed, with straw on the floor and bales of hay for a platform. Because the wind stirred the straw and dust, the church members soon sought another meeting place. One family offered the use of their basement, where the church met for the next six months. As many as fifty-five attended services in the temporary meeting place.

The church at Norland is a church-extension project in a vast new homestead area in south central Idaho. Norland has only one store and a restaurant at the present time. The homestead area is a government project opened to reclaim thousands of acres of desert for farming. Water is supplied from deep wells.

Until the new project was begun, the nearest church of any denomination was in Rupert, about twenty-five miles away. Those who were interested enough to put forth the effort to at-



## Unending Goal To Send Forth Men for the Ministry

who are —

- . Spiritually mature
- . . Personally committed
- . . . Intellectually prepared
- . . . . Professionally competent
- . . . . . Scholastically disciplined

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Applications for the 1960 fall semester are now being received. Strong liberal arts emphasis in the curriculum. New catalogue now available.

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## KEUKA COLLEGE

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KEUKA PARK, NEW YORK

tend church wanted a church in their own community.

The development of the work in Norland has been inspiring, although far from easy. When every attempt to secure a site for the church from land-owners had been explored without success, the members were finally able to secure five acres of land from the Government at the precise spot chosen as the best possible site, and at a fair price.

A new building was desperately needed because the basement meeting place was inadequate. Since there was no building that could be used as a temporary meeting place within twelve miles, and we were unable to secure immediate financing for a new building, the prospect was dim for the future of the church. Then the way opened for the members to purchase a church building in the city of Rupert, where an old church was being torn down in order to erect a new one. The Norland Baptists bought the old church, and volunteers from among the members helped to move the church to the site in Norland.

The members of the First Baptist Church of Norland now have a sanctuary, six classrooms, a kitchen, and a pastor's study. Our church is a lovely place of worship. In the planning stages are landscaping, a recreation area, an outdoor worship center, a fireplace, and a parsonage.

The first service in the new church, on December 6, was one of thanksgiving for the way God had blessed the church from the start.

HARRY L. GRANGER

## NEW YORK

### Religion in the Sixties

The 1960's will be marked by an increasing amount of talk between Protestants and Roman Catholics, according to six experts in religion who spoke to the question "What's ahead for religion in the '60's?" The panelists addressed the New York Chapter of the National Religious Publicity Council, at Riverside Church.

They also predicted that laymen will "come forward" to leadership more than in the past decade. There will be less emphasis on statistical records of church building and attendance, and more on the need for individual witnessing by Christians.

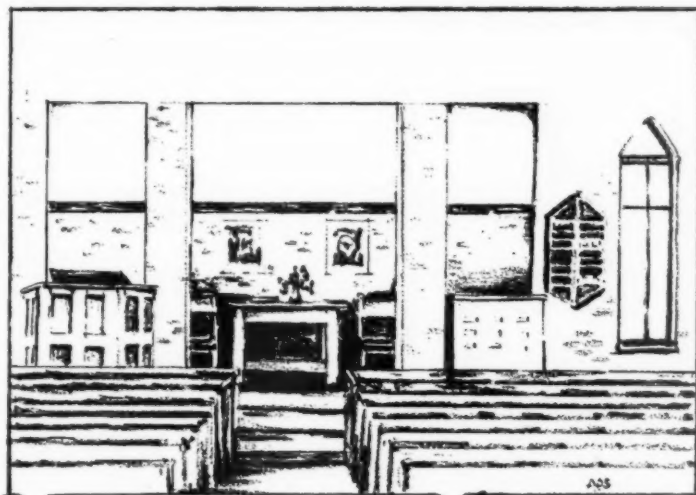
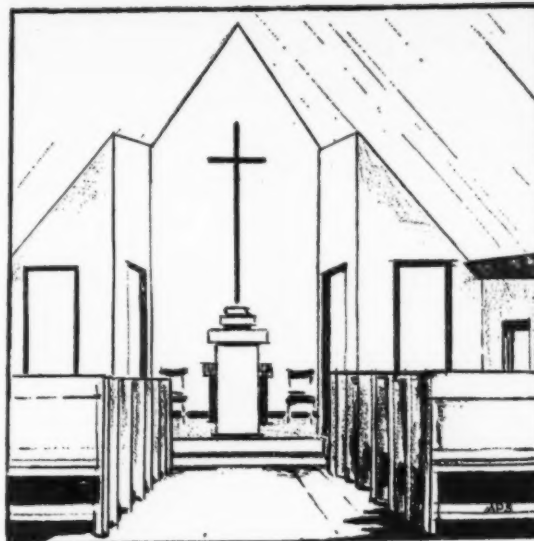
George Dugan, of the *New York Times*; Jo-Ann Price, of the *Herald Tribune*; George Cornell, of the Associated Press; Kenneth L. Wilson, of the *Christian Herald*, undenominational Protestant magazine; Clarence W. Hall, of the *Reader's Digest*; and Florence Reif, N.B.C.'s director of religious radio programming, were the

MISSIONS

*New church, Japan*

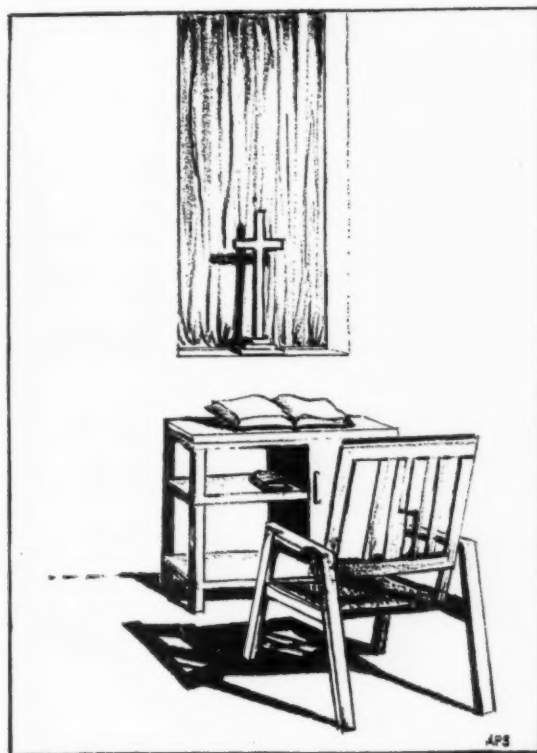
## CHURCHES AT WORK AROUND THE WORLD

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panel members who each gave a brief interpretation of their views of the future of religion in America.

### Religious Cell Movement

The impetus and adventurous purpose for which Americans are looking will be provided by a religion which will follow the somewhat superficial religion that came as a result of the "post-war shake-down cruise," George Cornell said. The leadership toward such a "religious life" will in part be provided by the "religious cell" movement, involving highly committed individuals and units within existing church institutions, he added.

The past decade was one of growing frankness in relations between Jews and Christians, according to Jo-Ann Price. A new generation of Catholics

has grown up prepared to live in a pluralistic society. Also, it was the first decade in which Protestants took a good look at the situation in the inner city, and decided not to run away, she said.

"Laymen will become more interested in the serious study of theology," according to Miss Price. "At the same time, the churches will need to do more studying of the great religions of the East, which may become the great catalyst in these days of rising nationalism," she added. "Women will come into their own in church life, especially in Protestantism, but also to a lesser degree in Catholicism and Judaism," she also predicted.

### Forgotten Layman

The role of the "forgotten layman"

in churches and in the "selling of religion in lay vocations" will need an increasing emphasis, said Clarence Hall. He charged that contrary to the Protestant idea of the general priesthood of all believers, most churches in this country have become "over-clericalized," and that future developments must lead to ways for "getting the church out of the church."

"I am not afraid that Catholics will outnumber the Protestant population, but that they will outlive and outperform it," said Kenneth Wilson, decrying the tendency to stress church membership and attendance statistics instead of performance.

"Since Christianity has always been more effective when it operated as a lean, hungry minority, than it has operated as a fat, contented majority, the realization of its weakness within the next decade may, perhaps, be one of the greatest steps to strength we could take," Wilson concluded.

Miss Reif called for "more great, new drama by our most gifted writers" to illustrate the values of the Christian life. Such programs, she emphasized, should not necessarily be "neatly labeled religious."

The National Religious Publicity Council comprises approximately five hundred men and women engaged in religious public relations, publicity, and related work.

BAPTIST NEWS SERVICE

### ASSAM

#### Baptists Choose President

The leadership and concern of women in Baptist work in Assam received significant recognition recently when Anondy Kenwar was named the first woman to serve as president of their national organization. A laywoman who has given distinguished service in Assam, Miss Kenwar also is known to American Baptists, many of whom heard her speak in 1951 when the Woman's Foreign Society brought her to the United States for a year.

As president, during 1960, of the Council of Baptist Churches in North-east India, Miss Kenwar's duties will be much like those of the president of the American Baptist Convention. She will preside at the annual meeting, and will speak and meet with as many church groups as her schedule allows. A special challenge to the council president is to encourage small, growing church groups in stewardship and in their spiritual life.

#### Thirty Missionaries

The council is made up of churches throughout Assam and Manipur. About thirty American Baptist missionaries serve at six mission stations

## Success Story

The story of MISSIONS magazine during the past ten years is, we believe, a success story of which American Baptists may justifiably be proud. Consider a few highlights of that story.

	1951	1960
Circulation	41,400	57,300
Total Budget	\$84,200	\$139,500
Income From Subscriptions and Advertising	\$56,000	\$106,000 (1959)
Denominational Grant	\$18,200	\$ 17,095 (1959)

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## MISSIONS

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in Assam, but the work of the C.B.C.N.E.I. has extended to a much wider area as a result of their own missionary efforts.

Much of Miss Kenwar's own missionary effort has been in a Christian school—traditionally one of the most effective channels of winning people to Christ while they are young. She has served a number of years at the mission school for girls and in the field of teacher training in Nowgong. Here she has special responsibility for work with girls who are high-school graduates in the senior teacher-training course. Miss Kenwar's missionary colleague at the school is Hazel B. Morris.

Not content to be busy with school matters, or writing textbooks, Miss Kenwar also has been active in local civic affairs and, on occasion, has conducted services for the Baptist congregation in Nowgong. She also has served on countless committees related to the work of the mission, including the language committee, which examines young missionaries seeking to master Assamese. The middle-aged Miss Kenwar is widely respected for the quiet, conservative manner in which she tackles the job at hand.

Miss Kenwar's family heritage combines Assamese and Naga. She was born in the Naga Hills of Assam, where her father was a Christian doctor. She was educated in Christian schools in Calcutta. She also holds an M.A. degree in English from Calcutta University.

#### 1,000 Societies

As president of the C.B.C.N.E.I., Miss Kenwar may be said to hold the highest administrative post, but her leadership is no exception to the rule of dedicated service on the part of Baptist women in Assam. There are more than one thousand women's societies in churches of the council. The women's committee of the council has sponsored and co-ordinated Christian home conferences to help women have a more abundant life, physically, mentally, and spiritually. They work closely with the Assam Christian Council, which has a full-time secretary for women's work, to develop programs of Christian home and family life.

However, the leadership of Baptist women thus far has been limited mostly to their own societies and association. The election of the thoughtful and reserved Miss Kenwar opens the door to wider participation of women in all phases of the work of the church. Writing in a recent issue of the *Assam Baptist Leader*, Miss Kenwar acknowledged that her election was "an expression of appreciation" for the part women have taken

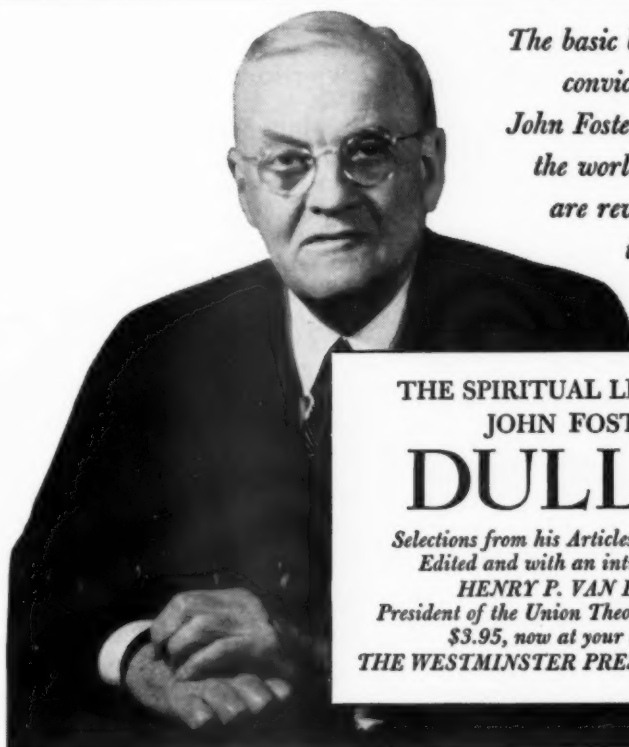
in the work of the church. "Sometimes God calls us to his service in unexpected ways," she said. "We take this as his call and come forward to take up the task knowing that he will share the yoke."

#### BOSTON

#### Bethel Center Remodeled

Remodeling of the Bethel Christian Center on Hanover Street, Boston, Mass., at a cost of \$85,000, means an

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expanded program for virtually all of the activities.

The center, a long-time project of the Boston Baptist Bethel City Mission Society, rededicated its modernized quarters on Sunday, April 24.

Visitors who know the former facade will have a difficult time believing they are entering the same building. Tiers of glass windows now extend from the ground floor to the top of the three-story brick-front building. Three stylized steel crosses provide a contemporary and symbolic motif.

### Shops Acquired

The new look was made possible by taking over two store-front shops which were located at each corner of the building. The one to the left, a long club room, is being painted. The right-hand wing has been converted into modern office space.

A complicated ramp which once gave access to the other first-floor rooms is no more. The entrance hall was lowered to street level and is approached by three sets of modern glass doors. From the large entrance hall, other first-floor rooms, such as the vestry or large meeting room, nursery, men's reading room, rest rooms, and kitchen are easily reached. The modernized kitchen is a welcome addition.

The second floor is approached by wide stairs from the entrance hall. Here are located the other half of the fifty-five children kindergarten-nursery and the chapel called the First Mariner's Baptist Church. The latter has a devoted Sunday congregation, many of whom have moved out of the community but return to support the church services.

### Gymnasium Wanted

On the third floor are the girls' club rooms and in the basement the boys' rooms, including woodworking and craft quarters and modest gymnasium space. Carol Texiere of the staff points out that the boys have to watch their step or they will compete with steel posts, as well as overhead pipes. A genuine gymnasium is a dream for the future.

Andrew Halko, executive director of the center, states that an average of thirty-five men weekdays and fifty on week ends visit the reading room from 9:00 A.M. to 12:00 NOON. This offers an opportunity to make contacts.

### Alcoholics Helped

Mr. Halko feels this is a modest start in a field where there is a great need. Most of the men who come in are alcoholics. The majority are veterans of the Second World War.

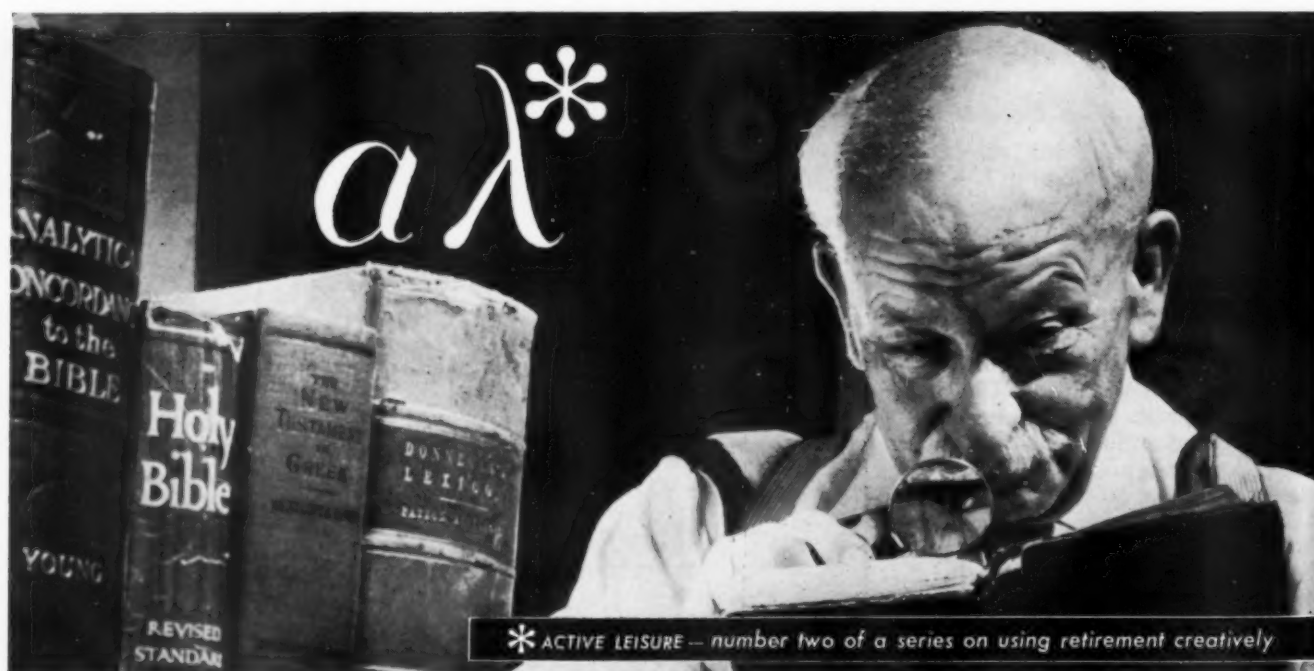
Among the men, he says, are well known family names—men, who for one reason or another have drunk their way to the bottom rung of the ladder.

Concerted effort by the churches is needed, he feels, to meet these men on their level, not alone by preaching "salvation" to them, although this is a need at the right time, but especially by an organized working program. He encourages many of the men to go to the Massachusetts Correctional Institution, at Bridgewater, for rehabilitation.

Most of the painting in the building has been done by these men, as well as other jobs. When the director cannot put a man to work at the center, he tries to locate a job for him. There is a great need of donations of men's clothes since many come early in the morning for a shave and respectable clothing.

### Youth Programs

In addition to the weekday kindergarten-nursery program, young children between ages six and twelve years come in the afternoon from 2:00 to 5:00 P.M. for craft work and interest groups. A similar program is offered for teenage youngsters from 7:00 to 9:00 P.M. Mothers' clubs and men's groups also meet.



"I am 89 years old; retired from the pastorate in 1938. I have taught Greek and Hebrew all these years . . . Tonight I expect three students in my Hebrew class."  
— Albert K. Scott



Now the club work and interest projects are carried on in thirteen inner city and suburban churches with some 350 children participating. Two full-time workers carry on the work, with the assistance of three theological students.

All of the work is under the supervision of John Craig, executive secretary of the society, and Eleanora West, administrative secretary.

BETTY D. MAYO  
Staff Writer of *The Christian Science Monitor*

## Gratitude Expressed

An excerpt from an appreciative letter received from Charlotte Cobb on the occasion of the twenty-fifth anniversary of the Chinese Sunday School in Milwaukee, Wis., shows what a mission Sunday school can mean. "When I first came in contact with the Sunday school, seventeen years ago, I had no interest in it other than to improve my newly acquired English language. But as time went on, I soon became interested in its spiritual resource and fellowship. The singing of hymns, and then words of Jesus Christ, slowly became more meaningful to me. Faith soon took root in my heart. Without the Sunday school, I would never be what I am today. To our Sunday-school superintendent and the many teachers I give my deepest appreciation."

## Two Billion People

The world's population explosion is so far outdistancing the advance of Christian missions that two billion people are today without Christ. Writing in *The Baptist World*, H. S. Hillyer, of Toronto, Canada, cites United Nations statistics indicating that in 1958 the population of the world was 2,852,000,000. The total Christian population, including all Orthodox, Roman, and Evangelical branches, is 820,000,000. This leaves the major segment—2,032,000,000—of the world's peoples without Christ. Dr. Hillyer, general secretary of the Canadian Baptist Foreign Mission Board, makes this pointed conclusion: "The responsibility of our generation for evangelizing these, our contemporaries, is sensationally logical. If we do not do it, they will never be evangelized." He quoted from an address given at the 1911 Baptist World Congress in which W. Y. Fullerton, of England, viewed the situation: "It is scarcely an exaggeration to say that in spite of the compassion of the Good Shepherd there are even now ninety and nine sheep in the wilderness and but one in the fold."

June, 1960



## Vacation Church School

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### JESUS THE FRIEND

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F288. *Jesus Visits Zacchaeus. Jesus Visits Mary and Martha.*

Simple Bible stories for use with the curriculum, short enough to be particularly appealing to kindergarten children.

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F199. *How God Takes Care of Us.* Excellent photographs show the many ways in which God takes care of his children. Boys and girls are taken care of because God planned for things that way. Manuscript. Sale, \$2.50.

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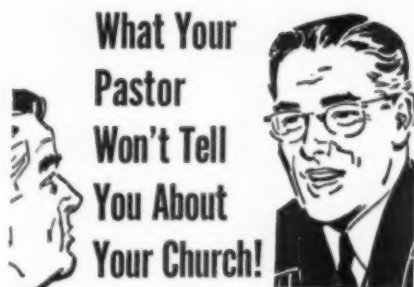
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### Answers to Quiz on page 3

(1) Two-thirds. (2) June 14-24. (3) True. (4) Kodiak Baptist Children's Home. (5) Boston Baptist City Mission Society. (6) 15 per cent. (7) *Stewardship in Contemporary Theology*. (8) St. Louis, Mo. (9) *The Unfinished Task*. (10) At the Chamberlain Lodge, Kodiak Baptist Mission, Alaska. (11) Sixty thousand. (12) A. F. Carrillo de Albornoz. (13) *You Can Have a New Life*, by Everett W. Palmer. (14) True. (15) Berkeley Baptist Divinity School.

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## Club Talk...

By Frank A. Sharp



The picture above was taken at the Covenant Baptist Church, Detroit, Mich., during the observance of *MISSIONS Magazine* Sunday, two years ago. Mrs. Earl Megale, former club manager, writes: "Enclosed is a picture of seven ladies dressed in native costumes of countries where American Baptists have mission work. These ladies spoke in the adult classes, stressing the importance of *MISSIONS Magazine* being in each home. We received twenty-seven subscriptions."

Mrs. E. W. Rasmussen, of Ronceverte, W.Va., writes: "I have been appointed *MISSIONS* club manager for West Virginia, with a counterpart elected also in each association. As club managers, we are working hard to introduce and extend *MISSIONS Magazine* throughout the state. It is truly a fine magazine and without exception the best that comes into our home."

*MISSIONS Magazine* Sunday will be observed on October 16. Each club manager should plan now to observe the day with an extensive subscription campaign. Sample materials will be mailed to each club manager and pastor in the first week in September.

Below we continue the list of churches, arranged alphabetically by state, which have adopted the Every Family Subscription Plan.

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### California

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Belmont Baptist Church, Belmont  
First Baptist Church, Claremont  
Ocean Beach Baptist Church, San Diego  
Sonora Baptist Church, Sonora

First Baptist Church, Upland  
Temple Baptist Church, Vallejo

### Colorado

Grace Baptist Church, Denver  
Molina Baptist Church, Molina

### Idaho

First Baptist Church, Lewiston  
Norland Baptist Church, Norland

### Illinois

Merrill Avenue Baptist Church, Chicago  
Harvard Park Baptist Church, Springfield

### Indiana

First Baptist Church, Aurora  
First Baptist Church, Bloomington  
Dupont Baptist Church, Dupont  
First Baptist Church, Terre Haute

### Iowa

First Baptist Church, Muscatine

### Maine

First Baptist Church, Perham

### Massachusetts

First Baptist Church, Watertown

### Nebraska

First Baptist Church, Tecumseh

### New Jersey

First Baptist Church, Collingswood  
Second Cape May Baptist Church, Ocean City  
Calvary Baptist, Princeton

### New York

Union Baptist Church, Endicott  
First Baptist Church, S. Otselic  
Memorial Park Baptist Church, Vestal

### Pennsylvania

Lower Merion Baptist Church, Bryn Mawr  
Grace Baptist Church, Fairfield  
Knoxville Baptist Church, Knoxville  
Victoria Baptist Church, Springfield, Delaware

### West Virginia

Calvary Baptist Church, Charleston  
Emmanuel Baptist Church, Charleston  
First Baptist Church, Chelyan  
Petersburg Baptist Church, Petersburg  
Goose Creek Baptist Church, Goose Creek  
Cook Memorial Baptist Church, Pineville  
First Baptist Church, Romney

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Community Baptist Church, Glenrock



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IF YOU HAVE NOT YET RECEIVED AN OPPORTUNITY TO SUBSCRIBE TO THE CHRISTIAN HIGHER EDUCATION CHALLENGE WE HOPE YOU WILL CONSIDER THIS LETTER AN INVITATION TO JOIN WITH YOUR FELLOW AMERICAN BAPTISTS IN RESPONDING TO THIS IMPORTANT NEED. IF YOU ARE ALREADY A SUBSCRIBER, WE KNOW THE JOY YOU WILL EXPERIENCE AS YOU CONTINUE TO FULFILL YOUR COMMITMENTS.

WE PRAY THAT GOD WILL BE WITH YOU AND WITH THE STUDENTS OF AMERICA AS OUR NATION GROWS IN WISDOM, IN STATURE AND IN FAVOR WITH GOD AND MAN.

CORDIALLY,

Edwin H. Tuller  
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